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THE BIBLE CHAMPION

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EDITORIAL

Wiser in their Generation

ERRONEOUS and unorthodox religions seem to be better advertisers, if not better salesmen, than true Christianity is, if we may judge by the activities of their adherents. This summer the writer had occasion twice to use one of the vessels of a steamship company plying between two of our great eastern cities. On both occasions he found free Christian science literature made easily accessible.

Later he wrote to ask the steamship company whether it was due to the bias or the liberality of the company, and suggested that if it were the latter he might supply some of another sort. He received no reply.

Just the other day, in a leading hotel in one of the larger cities of Pennsylvania, the writer found a box of the same sort of literature underneath a framed notice of the Christian science services.

If it is a psychological perversity that inclines folks toward this cult, it is certainly being fostered by using the normal laws of repetition and suggestion.

But more to the point of this article is a little experience in a large university library. Under the religious section there were several Jewish, and Unitarian, and Catholic and Christian Science magazines, and a number of higher critical ones from liberal Seminaries, and a Swedenborgian one under philosophy; but there was only one in the whole section that could lay claim to being orthodox, and it was a quarterly. Most of the others were weekly or monthly.

The question that occurred to the observer was, why should we expect our youth to come back from such institutions with much of the old faith left? Their text books and their reference books do not uphold it, their professors go out of their way sometimes to discredit it.

Even the theologians who lead "morning prayers" may think of prayer as a psychological exercise, and religion as a social adjustment.

If, baffled by the blankness of his spiritual environment, the boy turns for a gleam of light to the "open forum" of the Public Library, what does he find? A situation such as is described above. What wonder if he comes to believe "all scholars are agreed." So far as he knows there is not even a conservative monthly bold enough to hold its head up in a College Library.

And whose fault is it? Is it not the fault of the Christian people who are not wise enough to see that their youth have at least a glimmer of a chance to stay by the faith of their fathers in these years that are giving them the "set" of their lives?

What better New Year's gift could any Christian man make to his boy and his college than to subscribe for a sound Christian magazine for the College Library?

And what better service for the church of tomorrow could some Christian philanthropist render than to endow the subscription to several orthodox Christian magazines in every college and university of this country?

Such an investment would help to perpetuate the existence of religious magazines which, at best, must fight for their lives, and would render a service incalculable to young people who oftentimes are fighting lonely battles for their faith without the aid they might thus unobtrusively obtain.

And to save one boy to Christ thus may be to save the hosts of God in some other trying day—who knows? Could the church have been what she is in the world had Martin Luther or John Wesley, or John Calvin, or Dwight L. Moody, or William Booth—had any one of them been lost to her service?

It may be there are libraries where such a contribution would not be welcome. The writer has known of a liberal (?) who liberality removed from the open rack of a College Library a magazine which had been donated by another, because it was "contrary to what he was teaching!" So anxious are some of these brethren for the "truth," that they fear the contamination of orthodoxy on the intelligence of their "open-minded" students!

There is no magazine so suitable, and worthy of a place, on the library table of a College or seminary as the BIBLE CHAMPION. And even if there should be one or several institutions that would refuse, in their libraries, the donation of the CHAMPION, while they continue to spend their own funds only for magazines of an opposite character, it will at least be illuminating for those who are asked to contribute to such institutions to discover just what type of "liberality" they represent!

The library is a strategic point in the modern scheme of college and university education. If it pays the Roman Catholic folk to offer to such libraries donations of well-bound religious encyclopedias, and if the Mormons are willing to spend money in the same way, are we to admit that they have out-thought us in the strategy of religious propaganda?

Or, if we must admit the question asked above, can we not yet profit by the suggestion of our Lord involved in the caption of this article?

The writer does not pretend to know all the magazines that are worthy. He knows the BIBLE CHAMPION is worthy! And he hopes his suggestion may not fall on dull ears; that there may be those here and there who will begin to ask for the names of safe periodicals to use in counter-acting false doctrine that is coming in like a flood.—C. C. E.

Wiser in their Generation



E Give first place to the editorial written by Professor Ellis not only because it conveys a very important message, but, also, because it appears at so opportune a time. It was written entirely at Dr. Ellis' initiative. It would almost seem he at some time took a peep into our letter files, though we know, to our regret, he was never inside our office.

This editorial is so opportune because it is written at a time when new resolutions are made, and we hope new resolutions will be made along the line he suggests, and that these resolutions may bear much fruit.

We appeal to the consciences of those whom the Lord has prospered, to co-operate with Him, to make an investment that cannot fail to yield telling results. Who knows but your interest will be the means of inspiration to one, or many, who will lead thousands to know God! It is worth while to take advantage of such an exalted opportunity!

If those of our readers who have been favored with means could only see some of the letters that come to this office! How young men in colleges welcome the CHAMPION. How it inspires to greater zeal and devotion. How some of them confess they are glad to stint themselves to procure the CHAMPION.

At nearly all, if not all, institutions of learning there is an abundance of "hypothesis" literature—enough to bewilder the minds of the very elect. But how little, comparatively, that is of the "Thus says the Lord" kind!

There are more young men and women hungering for the "sincere milk of the word" than many would credit. But the whole atmosphere around them is ominous. They need the encouragement of pure, orthodox, literature.

It is humbly submitted that we, personally, send the CHAMPION to many institutional libraries and deserving missionaries, ministers, and students. Several friends send it annually to a group of colleges and seminaries, and several send it to others deserving of it.

But we have a list containing the names of hundreds—institutions and individuals—to whom the CHAMPION would be an inspiration and an incentive, if friends would open their purse strings!

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

How many there are who could well spare \$500.00; \$250.00; \$100.00; \$2.00; for a cause so auspicious as this!

Of the multitude of God's stewards, Who will Respond? How many of them?

Read that editorial again. Then give prayerful thought to it, and Act!

Send us your check and say if your prefer-

ence is Institutions of Learning, or Missionaries, or Preachers and Students, and begin the leavening process.—F. J. B.

Doyle

JUDGING from the serial articles running through the press, "Our American Adventure," Sir Arthur Conan Doyle must have had the time of his life when he was in this country, essaying to Spiritize the American people. He avers that America is "the greatest country on earth." Quite so, quite so.

We supposed we had some great things in America,—the Grand Canyon of Arizona, Niagara Falls, for instance, and, when you come to man-made things, the Brooklyn Bridge, Statue of Liberty, and the Woolworth Building. But something inflamed Sir Arthur's imagination, inflated his judgment, and jiggered his vision into such hypermetropic strabismus that he saw something greater than these bagatelles. He says: "The greatest thing in America is the little cottage at Hydeville, New York, the home of the Fox sisters, where modern Spiritualism was born." Isn't that great?

In the April, 1920, BIBLE CHAMPION, p. 142, we printed a photographic reproduction of that great, little, one story, 20x24 ft. cottage, standing with side to the main road, a door in the center of the house, a window on either side of the door, and above it a white wooden sign on which was painted, in black letters, the legend "Spiritualism Originated, Mar. 31st, 1848, in This House." We are sorry we did not sense the greatness of the deed we were doing in presenting to the American public and the rest of mankind a picture of "the greatest thing in America." We congratulate ourselves now.

As Conan and his company careered on a New York Central train through Central New York, he says: "We all assembled outside the observation car and tried to imagine which was Hydeville, but we got no further than noting down several old frame houses which were exactly like that which I show on my plate." He should read our April 1920 article; it would tell him a lot of things he doesn't seem to know.

And he goes on: "Then we passed classic Rochester, most honored of all towns and blissfully unconscious of it. It is much more proud of being the seat of the kodak industry

than of the fact that on its outskirts there came the first systematic material touch between the plane of mortal and of spirit."

Really, Kodak Eastman has done something of which Rochester may well be proud. His kodak plant, in its dimensions and in the number of employees, is a wonder. His marvelous powers of absorption have enabled him to educe from the ultimate consumer, more or less unconsciously, funds so that at a banquet, Aug. 5, 1919, he turned over to the trustees of Rochester University—at least the public announcement was made then—a fund of \$3,520,000 for the development and cultivation of the histrionic and musical arts; and if this should not be sufficient, a few months later he chipped in "an additional million dollars for building and equipment."

On Labor Day, Sept. 4, 1922, the Institution was opened. In the picture papers "The Beautiful Facade of the Eastman Theater and the Eastman School of Music" showed up big. And this is what was said of it: "It stands Unique Among the Edifices of All Ages and All Civilizations, for its Lofty Ideals and the Perfection of its Architecture—as a Monument to the Achievements of the Past, as a Tribute to the Genius of a Man of the Present, and as an Earnest of the Cultural Progress Not Only of This Community Which is Fortunate Alike in Being the Residence of its Donor and the Center of its Influence, but also of the Whole World." Isn't that going some? And then, the organ—"the world's largest theater organ"—eight organs in one, with 10,000 speaking pipes, four manuals in its movable console and all can be played from one manual! A full description is enough to take an organist's breath away. In fact about everything connected with the institution sizes up to the "greatest ever."

We apologize to Arthur for mentioning this Eastman trifle in connection with the Hydeville cottage, "the greatest thing in America." But the "cottage" is as a doily compared with the great spread Doyle is proposing to "put over." Seventy years ago "classic Rochester" was noted the world around for the "Rochester Knockings" as the spirit rappings were called, but now "blissfully unconscious" that it was the "most honored of all towns." But

wait! Says Sir Arthur: "It occurred to my mind as we passed, what a fine thing it would be if I could now, at once, start a movement here for building a fine commemorative obelisk upon the spot as a visible sign of our gratitude. If every one who has had comfort from the revelation were to subscribe some small coin, we could put up one of the greatest monuments in the world."

The Taj Mahal in India has long been regarded the world's finest architectural achievement. A cultured and discriminating much-traveled friend writes us of the Lincoln Memorial recently dedicated in Potomac Park, Washington, placing it ahead of the Taj Mahal. But what are these compared to the proposed commemorative obelisk to rise at Hydeville!

And it is well to know just what this obelisk is to commemorate. Fact or fraud? Modern spiritualism began with two girls, twelve and nine years old, Margaret and Catharine Fox. Margaret married Elisha Kent Kane, the Arctic explorer. She, in her advanced age, five years before her death

which occurred March 8, 1893, came back to Rochester—living in that vicinage I read the account in the Rochester papers—and at a great public meeting she exposed the whole thing as a fraud. "Raps" there were indeed, but instead of being made by "spirits" they were made by cracking the joints of the Fox sisters' fleshy toes! That is all there was of it. And this same confession was made later in a theatre in New York City.

Dr. Albert Abrams, the San Francisco physician who is just now making such a tremendous stir in the psychic-physic-medic world with his radio electron discoveries, seems to be getting down to the ultimate atom of being and to be scientifically accounting for a lot of things that were never understood before. He has got on to Oliver Lodge's and Conard Doyle's "vibrations." He says: "I consider both Doyle and Lodge to be consciously sane but subconsciously insane. I see no other explanation for the views expressed by two such great men."

Oh! for a Lodge in some vast wilderness and Sir Doyle with him!

A Defective View of Nature



SERIOUS count against the hypothesis of evolution is this: It misconstrues the world of nature, and therefore gives us a false conception of its condition. It looks upon nature, and especially organic nature, as an arena of strife and selfishness, of a violent and cruel struggle for existence, in which only the fittest—that is, the strongest and most cunning—survive; all the rest are borne under and destroyed. Now, this is a one-sided view of the natural realm. True, there is some struggle in nature, especially among the carnivora, and if one sees only that side, as Darwin evidently did, he will see nature "red in tooth and claw." But this view overlooks the fact that there are much unity and cooperation in nature's realm, else it could not exist; that even carnivorous animals and birds do not slay for the sake of slaying, but only to satisfy their natural hunger; that, when their hunger is satisfied, they do not continue to destroy those forms of life on which they prey.

The trouble with many naturalists is, they interpret nature only from the law of the jungle, in which the carnivora largely survive and flourish; but the jungle is only a part of the natural realm. Large sections of the earth are under the sway of man, who ever seeks to

tame the wild and cultivate and refine the savage and the crude; to eliminate the fierce and dangerous creatures and protect and culture the useful and harmless domestic creatures. Thus in civilized countries nature is so greatly modified that the struggle for existence is reduced to the minimum, so that the little lambs frisk unafraid in the fields, and the cattle graze in peace on a thousand hills.

Two logical inductions may be drawn from the foregoing survey of the facts. One is that the strife seen in a part of nature is not native to it; not an integral element of its original structure as God made it, but is the sad effect of sin. When man, the original head of nature, fell into sin, nature herself experienced a lapse, a sad disturbance, by virtue of the fact that man was organically connected with it and had dominion over it; just as, when the general of an army is captured or killed by the enemy, his army will be likely to fall into disorder. It is inconceivable that God would have created the natural world in a state of discord and cruel strife. The Bible teaches that God pronounced His whole creation "very good." In Genesis I and II there is no hint of disharmony or cruelty of any kind. God says that He created the vegetables alone for food for "every beast of the field, and

every bird of the heavens, and everything that creepeth upon the earth wherein there is life" (Gen. 1:30.) In the preceding verse it is also said, "To you it shall be for food," showing that man also was meant to be a pure vegetarian. Both from Gen. 3:17-19 and from Rom. 8:20-23 we learn that some dire disaster came upon nature's domain on account of the sin of man. All this is in accord with the plain, comprehensive and scientific view of nature. The theistic world-view, involving God's goodness and justice, also demands this interpretation of nature. The plan of redemption through Christ includes the restitution of nature to her pristine condition of order and beauty (compare Isa. 11:6-9, Acts 3:21, Rom. 8:19-22).

A second consequence grows out of our analysis of the condition of the natural world, namely, that man is not a child of nature, not an evolution from nature. If he were, he

would be ruled by the law of the jungle, and would desire nothing higher or different; he could not rise above his agelong heritage of struggle and strife with the wild creatures. Would not an offspring of the jungle prefer the jungle life? Certainly if evolution is true, man would always feel "the call of the wild" too strong to be resisted.

But what do we see? Man always strives to get rid of the jungle, to tame it, to eradicate its wild elements, to convert it back into a garden. And here is the significant and irresistible fact about it, that, the more man realizes his having been directly created in the image of his Maker, the more he either flees from the jungle, or seeks to re-Edenize it, and restore it to its pristine condition of beauty and concord. The jungle life is a perversion, not an evolution. The garden life is a divine restoration.—L. S. K.

Unbelief of the Head or of the Heart?



PASTOR said in a sermon that he believed the real seat of unbelief in men is not so much in their heads as in their hearts; that their intellectual difficulties are largely and mainly because in their hearts they are unwilling to accept and obey the truth.

A prominent member of his church, a business man, called upon him and expostulated with him against what he considered an unfair and unjust judgment. Such a charge was far from pleasant to hear, he said.

Said the pastor: "I certainly do not mean to be unfair or unjust, but quite otherwise, and far be it from me to wish to be offensive. In view of what you have said, I will give the subject careful consideration anew, and report the result."

The minister reviewed the subject from every angle he could think of, and was more than ever convinced that his former judgment was correct. He prepared and preached another sermon, from John vii. 17, "If any man will do His will, he shall know of the doctrine," in which he not only affirmed but confirmed the previous conclusion with a force that almost made the first discourse seem tame.

We have been reminded of this in reading an experience recounted in *The Watchword*, entitled "Tried to Get Rid of God." A pastor asked a young man, a college graduate, to do some work in Sunday-school that he

thought the student could do very well. It was to show some stereoptican pictures of Bible scenes, which the graduate could presumably do very acceptably.

"If I do it," said the young man, "I'll do it as a personal favor to you, not that I believe in it."

"I do not ask you to do it merely as a personal favor," was his pastor's reply.

"Well, I've been thinking, and I don't believe in a God."

"Come down to my study," said the preacher, "and we will talk it over."

The young man had gone to college as a member of the pastor's church, and he had a right to talk it over. He came and the two spent several hours over the question.

"So you have been 'thinking,' and have arrived at the conclusion that there is no God?"

"Yes."

"Will you name some other thinkers who stand with you on this question?" asked the pastor.

The young man hesitated and finally said, "Didn't Kant, the philosopher, reach that conclusion?"

"Have you read Kant's books?" he was asked, the preacher endeavoring to find out whether the boy had been doing any thinking at all on the subject.

"N-no," he replied; "I've been told that he had discarded God."

The pastor then told about Kant's first book and its conclusions, and about his subsequent reversal of position in regard to the existence of God.

The young man then began to assert his denial of God, when the pastor stopped him and said:

"There is something else back of all this; tell me the whole story."

When the boy hesitated, his pastor said: "You went to college, and you began to drink, didn't you?"

"Yes."

"You lost money at cards."

His pastor knew this and was prepared for the answer, "Yes."

"You did some things of which you are not now proud?"

"Yes."

"And when you did those things, you had to get rid of God to escape a troubled conscience," the pastor proceeded to say.

The young fellow's infidelity was not the result of "thinking." Real thinking does not lead to the denial of God.

When a man abandons his faith in God and flippantly denies the existence of deity, usually that man is guilty of sins which must trouble him if he retains God in his thinking. There are exceptions; that is the rule.

Young people sometimes are disturbed in their views when they begin to think, but he would be a very presumptuous youth who would announce the elimination of God by the process of thinking. The great thinkers are not on the side of infidelity.

The most common source of infidelity and skepticism is sin, which makes the soul uncomfortable in the presence of God. Instead of repenting and getting right with God, men will brazenly deny the existence of God.

We have no harsh criticism for young people who regard their skepticism as an evidence of thinking, but we notify such young investigators that when a man begins to find fault with the Bible, and to deny God, thoughtful and observant people at once suspect that sin is the cause of the position taken.

Our Editorial Staff for 1923



OR many years the staff of Editors of the BIBLE CHAMPION has remained unchanged. But in the last several years four great changes took place in quick succession. The first came when Dr. Hamilton was called from labor to reward. After him the summons came to Dr. Wright. And only several months ago Dr. Townsend was called up higher. The last is the resignation of Dr. Magoun.

Two veterans, Dr. Burrell, and Dr. Bates, have been permitted to continue with us as Associate Editors. For this favor we are duly grateful!

We are pleased to announce that two vacancies on the Associate Editor staff have now been filled. The first one to accept responsibility was Leander S. Keyser, D.D., professor in the Department of Systematic Theology, in Hamma Divinity School, Wittenburg College. Our friends are already acquainted with him through his gracious contributions to the CHAMPION.

The other is one who has never before contributed to the BIBLE CHAMPION. But his large circle of friends will be very glad to learn that now David S. Kennedy, D.D., present

editor of *The Presbyterian*, published in Philadelphia, has consented to share the responsibilities of Associate Editorship.

The staff of Contributing Editors has also been strengthened within the last several months by the addition of several literatists. They are: W. H. Griffith-Thomas, D.D., LL.D., formerly connected with Wycliffe College; Bishop William F. Heil, D.D.; L. Franklin Gruber, D.D., LL.D.; and Prof. Charles Calvert Ellis, B.D., Ph.D.

With this splendid array of talent, and with other features we are contemplating, we look hopefully forward to the publishing, for 1923, the best volume of BIBLE CHAMPION in its history.—F. J. B.

* * *

Dr. Magoun Resigns



IT is with regret we announce the resignation of Dr. Herbert W. Magoun as Associate Editor of the BIBLE CHAMPION, for what he considers good and sufficient personal reasons. Dr. Magoun was actively connected with the CHAMPION for a number of years. We are under obligations to him, not only for what he contributed, but also for the personal

interest he took in the *CHAMPION*, not the least of which was his willingness to share with us the responsibilities of proof reading. For all his services and sacrifices he has our best thanks and kindest wishes.—*F. J. B.*

* * *

PLEASE NOTE! If your subscription is in arrears, and remains unpaid on January 10th, we

will be obliged to make out a bill for you and enclose it in the February number. *All who owe for subscription will receive a bill enclosed in the February number.* But this requires a great deal of office work, and we kindly ask our patrons to save us this extra work, by remitting for their subscription at once.—**THE PUBLISHER.**

Notes and Comments

IN a school examination the examiner put the question: "What is false doctrine?" Up went a little boy's hand and there came the answer: "Please, sir, its when the doctor gives the wrong stuff to the people who are sick." Reports of sermons that we see in the press and that we hear from some few occupants show that there are pulpit doctors who are giving the "wrong stuff" to sin-sick souls. No saving health or cure in modernist or new theology prescriptions and dietary. "Thy words were found," says Jeremiah, "and I did eat them, and Thy word was unto me the joy and rejoicing of my heart." Here is where you get "health to thy navel and marrow to thy bones." The right "stuff" to administer for right doctoring and right doctrine is God's Word. "Preach the Word, instant in season, out of season." The "Word of Life" is the specific for sin maladies. Doctors, take heed!

WE agree with the *Religious Telescope* that it is a disgrace to hang on to fermented wine for sacrificial purposes in this age in the name of religion. Unfermented wine will answer the same purpose and it would relieve our government of much embarrassment. Bootleggers and men who stoop so low as to fill out bogus certificates showing them to be priests or rabbis should be discouraged.

FEDERAL Prohibition Commissioner Haynes says: Two years of national prohibition has reduced the number of drinkers of alcoholic beverages from 20,000,000 to 2,500,000, a decrease of 17,500,000. Also that only 15 per cent. of former drinkers are drinking now and these are drinking but 5 per cent. the quantity of liquor that was formerly consumed.

And that the entire drink bill of the nation has decreased \$2,000,000,000 a year. This money formerly spent for drink has gone into savings banks or has been spent in legitimate lines for necessary commodities.

The year 1921, the second of the prohibition

regime, was the healthiest in the U. S. according to figures submitted by 37 leading insurance companies transacting about 80 per cent. of the life insurance business of the country.

The Federal Comptroller of the Currency is authority for the statement that more than 600 mutual savings banks show gains both in number of depositors and volume of deposits during the last fiscal year. Prominent banks in every section of the country testify that prohibition has promoted the thrift movement as shown by increased savings.

Judge Kent Grene, president of the Washington Home Association, the oldest operating association of its kind in America, is reported to have said that the Chicago home is the only one out of 60 or more in the country to survive and that its slim patronage makes its future doubtful.

The report of the Board of Charities of the District of Columbia for the fiscal year 1921 shows a continued decline in the population of the workhouse and other correctional and reform institutions. The chairman of the committee on Reformatories and Correctional Institutions and others, says: "The most encouraging fact to be noted in connection with the workhouse is that during the past year, the daily average of prisoners was only 208.

WHATEVER may have been the motive of the *Literary Digest* in soliciting that foolish straw vote which proves nothing, and, to our mind did a lot of injury, it is refreshing to note facts that prove how silly was that straw vote undertaking. In the last primary elections 20 states, so far, reveal the defeat of only one dry candidate. Under National prohibition 68 Neal institutes went out of business and scarce a dozen Keely institutes, poorly supported, now exist. Judge Gemmill who is an authority on prison statistics says 20 % of the jails in the United States are empty and in 80% of the prisons the number of prisoners have been reduced from 15 to 80 per cent.

IN *The Congregationalist* of Oct. 5, a great Educational Foundation Number, one of the Congregational Secretaries, the Rev. Frank M. Shelton, to whom our Editors Professor George F. Wright and Dr. W. H. Bates paid respects (and, for just cause, some disrespects) in our columns, has an article on "Christian Leaders." He says: "Congregationalists have given the world some of its greatest leaders. But we had to borrow a lot of the material in order to do it. Had it not been for this borrowing process, which has brought to us men from many other denominations, our own church and missionary program would be so handicapped for leaders as to be on the decline. . . . Thirty to forty per cent. of all our ministers come from other denominations, and 30 to 40 per cent. of missionaries sent out by the American Board in recent years have been drawn from similar sources." "There's a reason." What is it? We think we see it.

224,000 Jews became Christians and came into the Christian Churches during the nineteenth century. Many have become ministers of the gospel, as 600 Hebrew Christians are ministering to Gentile congregations, or are engaged in the work of foreign missions.

WE wonder how many people are really thankful for the fine inner discipline of the soul in the midst of the toil and stress of human life. Many people can appreciate their temporal blessings, those that they can see and feel; but how many thank God for a contrite heart, for a humble spirit, and for the inner experience of pardon through faith in Jesus Christ? After all, are not these latter the greatest and best blessings?

WHAT archæologists say may prove to be one of the most important discoveries ever made in Palestine has recently been reported by Dr. C. S. Fisher, head of the University of Pennsylvania expedition to the Holy Land. It is a large stone stele on which are engraved about thirty parallel lines in Egyptian hieroglyphics. It was unearthed at Beisan, the ancient Beth-Shan. It was found on the level of the early Christian city. It is the first Egyptian inscription of the Christian era ever found in Palestine. It may be remembered that there are the ruins of seven cities one above the other at this place. There are still five below the level of this find. Beisan is in the valley of Megiddo, where so many battles were fought

in ancient times between the Egyptians and the Babylonians or Assyrians.—*United Presbyterian.*

ACCORDING to late returns the wets re-elected to the House 79 members and the drys re-elected 224. Wet new members to the House of Representatives are 54 and the dry new members are 72. The drys gained three wets in the Senate. There are now 133 Congressmen who are wet and 296 who are dry. Ohio's majority against beer was 187,000. California passed a bone dry law with a majority of 60,000. All of these wet results were in wet places. What is a black spot to the credit of the wets is the report of Commissioner Haynes that already 125 prohibition enforcement officers have been murdered by bootleggers and operators of illicit stills.

A FINELY educated young man, who has been pursuing post-graduate work at a certain liberalistic university and divinity school, writes us in the following strain: "My work at the university has not been a pleasure to me. While I appreciate the mental discipline and the privilege of observing modern methods, yet I am thoroughly disgusted with the empty liberalism that is delivered in the name of Christianity. How comforting are the blessed tenets of our most holy faith in contrast with such cold rationalism!"

THE records of Dickinson College show that almost every year twenty-five per cent. of its students enter the ministry, and that it has even run as high as thirty per cent. The percentage in the state colleges is three, while the proportion in the average Church college is seven. And Dickinson numbers many prominent Church men among its graduates—bishops, secretaries, lecturers, and missionaries, and ministers.

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THE ARENA

The Riddle of Spiritism

By Professor Luther T. Townsend, D.D., LL.D., Brookline, Massachusetts

I—Historic Review

IN common with other writers we employ the word Spiritualism as the opposite of naturalism, while Spiritism is used when speaking of the supposed communications between those living in this world and those of the spirit world, whether they are human beings, angels, or demons.

Spiritism, as everyone knows, has a history that covers a long period and has been given different names. At all times it has had for its handmaids mysticism, and the credulity of humanity.

Spiritism had its beginning in the Garden of Eden, when Satan, coming from the invisible world, chose in this visible world of ours for his first medium a serpent, and a woman for his first victim.

The ancient Egyptian priests, the jugglers of Pharaoh in the time of Moses, the Babylonian corcerers, and those of India, who have been and still are remarkable in the field of occultism, and the Israelites from the time of the Babylonian captivity, all practiced, in one form or another, the arts and devices of spiritism. The Oracles of the ancient Greeks appear to have rendered essentially the same service as do our modern spirit mediums.

The Illiad of Homer throws a sort of halo over spiritism. The popular mind of Greece appears to have been fascinated by Apollo and the Pythoness. But it was the supposed communication with the spirit world that largely contributed to that fascination. The Oracle at Delphi was especially venerated by the sages and statesmen of Greece, and was so highly esteemed by Socrates that he dissuaded Zenophon from beginning an arranged-for journey until he had consulted the Pythoness.

Cicero in his *De Divenatione*, a treatise that belongs to the second century, asks this question: "What colony did Greece send to Eolia, Ionia, Asia, Sicily, or Italy, without consulting the Pythian, or Dodonæan oracles, or that of Hammon? Or what war was undertaken by them without the counsel of the gods?"

Then he adds this statement: "Never would the oracle at Delphi have been so celebrated and so illustrious, nor would it have been stored with so many gifts from all kinds of people and kings, unless every age had experienced the truth of those oracles."

His meaning seems to be this: that such numbers of people would not have consulted that oracle unless they had faith in it, which, of course, is very true.

But the important question is this: Why did those people, the most highly cultivated and inquisitive of ancient history, Acts 17:19-23, have faith in those oracles? Cicero, however, it ought to be said, was himself skeptical on this as he was on some other subjects. He writes thus: "I have no confidence in fortune-tellers, mercenary soothsayers, nor circles." And it is interesting to note that the word *psychomantism*, used by Cicero, translated circle, means a "place where one inquires of the spirits of the dead."

The conclusion would therefore seem to be that "the new revelation" of Sir Arthur Conan Doyle and Sir Oliver Lodge is nothing more or less than a revival of ancient witchcraft, necromancy, soothsaying, and familiar spirit possession well known centuries ago.

The early ecclesiastical writers speak in terms that leave no doubt as to their belief in spiritism. In the third century Porphyry wrote letters to Anebo which show that in his day spiritism was well known and practiced in Egypt, Rome and elsewhere.

Tertullian, one of the keenest and most scholarly of the church fathers, speaks of "table-turning" as one of the phenomena attendant upon consulting the spirit world.

The *Clementine Homilies*, probably written in the third century, give the narrative of a person who made an effort to overcome his doubts as to the immortality of the soul. The following is the statement of the case:

What, then, should I do but this? I will go to Egypt and cultivate the friendship of the hierophants and prophets of the shrines. Then I will inquire for a magician, and when I have found one, induce him by the offer of a large sum of money to call up a soul from Hades by the art which is termed necromancy, as though I wished to consult

it upon some ordinary matter. But my inquiry shall be to learn whether the soul is immortal. And I shall not care to know the reply of the soul, that is immortal, from its speaking or my own hearing, but simply by its becoming visible: that after seeing it with my very eyes, I may have a sufficient and reliable proof of its existence from the mere fact of its appearing. And so the doubtful words which the ears will hear will no longer be able to overturn that which the eyes have made their own.

The writings of Cyprian of Carthage, Sozomen, and others, show that necromancy, wizardcraft, witchcraft, and familiar spirits reported in the Old and New Testaments, were known and practiced during those early church periods.

Not much is known of spiritism during "the dark ages," at least not much is recorded. In the sixteenth century there were strange manifestations at the hands of St. Philip Neri, the Italian, and in case of "the Holy Maid of Kent," who was executed in 1533; the charge was brought against her that she was acted upon by supernatural agencies, and the charge has been supported by such men as Sir Thomas More, Bishop Fisher and Archbishop Cranmer.

Some time in the year 1520 there arose in Germany a cult called "The Celestial Prophets." Melancthon gives the following account of these people: "I see strong reasons for not despising these men; for it is clear to me that there is in them something more than a mere human spirit; but whether the spirit be of God or not, none except Martin [Luther] can easily judge."

The Elector called in the advice of some of his most learned counsellors. These could come to no decision. They felt the same doubt that Melancthon had expressed. Luther investigated the circumstances, and said: "I hear of nothing said or done by them which exceeds the imitative powers of Satan. A just application of the Divine Word in the production of true faith, is the only way to correct all bad practices."

In 1525, Luther published a treatise against the prophets, who appear to have had endowments similar to those of modern spiritists.

Dr. Goode, Dean of Ripon, in a book entitled, *The Modern Claims to the Possession of Extraordinary Gifts of the Spirit Stated and Examined*, gives an account of a cult that appeared in France in 1688. These people, like the Celestial Prophets of Germany, appear to have been spiritists.

The witchcraft that appeared in the United States, especially in Salem, Massachusetts, may

have been allied to spiritism. There were arrests and executions, and we think the last word on the Salem witchcraft has not yet been spoken.

No one can doubt that Spiritism has filled a place in the thoughts of mankind that neither agnosticism nor materialism can fill. Spiritism also may be said to be a reaction from the agnosticism and materialism that had taken possession of civilized countries, especially of Europe and America, during the last half century; and besides this, spiritism is a kind of response to the longing of the human soul to know if death ends all. And when, through disappointment and bereavement, this world has lost its charm, it is not strange that multitudes turn to some form of necromancy for counsel and help. Others, out of mere curiosity, or for amusement, or for scientific investigation, tamper with the subject, and are fascinated, without at first having any thought of what will happen; then it is only a step for one to become a believer and defender of all that is claimed by those who are confirmed in this questionable business.

The year 1844 notes the beginning of the spirit movement in this country. Andrew Jackson Davis was the pioneer.

He was called the "Poughkeepsie Seer," having spent his early life in that city. In 1847 Michael Weekman, living in Hydesville, N. Y., heard mysteriousappings in the house where he was living and, supposing the house to be haunted, moved elsewhere. Later the John D. Fox family occupied the house, and in 1848 the Fox sisters, Margaretta and Catherine, began their phenomenal spiritistic career, and in three years there were thirty thousand mediums in the United States. Within six years men of national reputation were numbered among advocates of Spiritism. Dr. A. T. Dexter, Judge J. E. Edmunds and U. S. Senator N. P. Talmadge were among the earliest of this class.

Since those years Spiritism has had a rather up-and-down career, but its general characteristics have remained unchanged.

Margaretta Fox, five years before her death in 1893, made the confession at a public meeting held in Rochester, that she and her sister had practiced deception and that the spirits of the dead had nothing to do with their exhibitions.

The Davenport brothers, the Snell brothers, Katie King, and others, had their day and

either made a confession of imposture or met with exposure through the discovery of fraud and trickery in nearly all their mediumistic exhibitions, and Spiritism became, for a time, measurably discredited and unpopular.

This brings us to the more recent remarkable and surprising revival of Spiritism which, as to the interest awakened and the members enrolled, outdistances anything that had preceded it.

Beginning with muffled knockings, there followed the movement of furniture, the playing upon musical instruments in the dark, the showing of the faces and hands of deceased friends in subdued light, the uttering of articulate sounds, the floating of the bodies of mediums or their attendance in the air, the falling of bouquets of beautiful flowers through the darkness of the room, and the placing of glowing embers on the hands and head without any sensation of burning.

These manifestations are said to be caused by the spirits of those who have passed from this to the other world.

Dr. A. T. Schofield in his book, "Modern Spiritism," estimates that thousands of these mediums are now working a successful propaganda in the United States, and that there are already many wealthy Spiritistic churches and flourishing Sunday Schools where young people are instructed in the belief and the arts of spirit manifestation. And all this in the most scientific and critical age that the world has known! And more surprising still is the fact that men of the highest standing in literature and science not only acknowledge the genuineness of the phenomena of Spiritism but have become the strongest advocates of the theory that the phenomena presented are produced by the spirits of those who once lived among us.

The most obvious reasons for the increased interest in Spiritism among the common people at the present time are the distress and uncertainty that during the past three or four years have come to the homes and hearts of great multitudes in Europe and America. The "flu" that desolated homes almost without number, and the war dead, that reached in the British Empire alone 800,000 fathers, sons, and brothers, hurled suddenly from this world into the somewhere else, have led people to besiege the invisible world and "the gates of the serene cities of the dead" as never before.

It is no wonder, therefore, that the following all-absorbing questions have been, and still are, on a multitude of lips: Are our dead

anywhere except in their graves? Shall we ever see them again? Can we now communicate with them? In consequence of these and other similar inquiries, women by the thousands have become Spiritists, many of whom are said to be on the borders of hysteria and insanity.

This recent flood of Spiritism, as is well known, is more prevalent in Europe than in America, but the increase of inquiry and interest here has been more rapid than most people realize. The beliefs and confessions of such men as the late Dr. Funk, the late Professor James, the late Professor Hyslop, Sir Arthur Conan Doyle, and Sir Oliver Lodge, who has been much in the public eye, having gained a large and patient hearing in some of our American cities, have contributed quite largely to the general interest on the subject.

We have personal knowledge of the fact that public libraries show an unsurpassed demand for books on this subject; the estimate is that four out of five books called for in some of our book stores have something in them that relates to spiritism. The *Illustrated News*, New York, has an article on the subject in which the following paragraph appears:

Books relating to reincarnation, spiritualism, the immortality of the soul, and affiliated subjects are demanded by the public in greater numbers today than ever before, according to Director E. H. Anderson, of the New York Public Library. Readers who last year demanded books about "over the top" adventures and bombing raids are now calling for volumes that deal with what happens when the doctor counts out the earthly hours of the human soul. The demand is far greater than the supply.

The "Indian Princess," Wa Wa Chow, a Spiritist, made public the statement that in New York many Wall Street brokers come to her for information as to what turns there will be in the stock market.

II—Questions Considered

"The Riddle of Spiritism" is to deal chiefly with three questions:

1. Is there reliable evidence that disembodied spirits can talk with us, either directly, or through any mechanical contrivance, or through the agency of those who are called mediums?

2. If the spirits of the dead are eliminated from the problem, can the phenomena of Spiritism be otherwise accounted for?

3. If the claims of medium-Spiritism are shown to be false, and if on scientific grounds there is no accounting for the phenomena of Spiritism, is it of any use to continue investigations for evidence that the spirits of the dead do not lose consciousness at death, and that they can comfort, help, and sometimes protect, those whom they once knew and loved when living together on the earth?

It is hardly to be expected that we can say anything in answer to these questions that will satisfy every one, for opinions on these subjects are very much at variance, and by some people are held, one way or the other, with such tenacity that whatever is said will fail in producing a change of opinion. But perhaps we may find somewhere a common ground upon which the majority of our Christian people can stand without peril to their faith and without much contention and without any bitterness at all. And the effort while making investigations should be to treat those who believe in spiritism with the utmost fairness.

In the first place, few will question the statement that there is an invisible world that surrounds and pervades this one in which we are living, and that that world is filled with invisible forces. Nor is there any ground for disagreement when saying that the greatest and most awful and most destructive as well as the most beneficent forces in the universe are never seen. Men stumble over a cobblestone and handle it, not thinking of the immeasurable energy hidden from sight within it. We are also surrounded with static electricity, but day after day we live on without seeing it. Men ask, Where is it? What is it? But nobody can tell them. At the same time no one doubts its presence about us, surrounding us, and even within us.

The ether of space, too, is a pervading substance that "binds all particles of matter together, the universal medium of communication between worlds and particles" (Sir Oliver Lodge), and yet it cannot be recognized by any of the senses; chemists, too, are at sea, because there is nothing in their laboratories that can analyze it.

Gravitation, likewise, is a force that quite overwhelms us when we contemplate it; planet systems and star systems, as well as dust particles and dewdrops, are the playthings of gravitation. Indeed, after thinking the matter over for a while one is more than two-thirds inclined to the opinion that the invisible world is far more real than the visible; that it holds

the visible world in its grasp and never lets it go. In other words, they are the invisible and intangible things that are monarchs of the visible and physical universe.

Professor James of Harvard, to whom we shall again refer, confirms what we are saying in these words: "The physical universe is part of a more spiritual universe from which it draws its chief significance, and our chief end is the union and harmonious relation with that higher universe."

And the statement of Washington Gladden is still more explicit, though somewhat extravagant: "In its most primary sense it is the conviction that the spiritual world is the real world and that the material world is temporary and ephemeral; that the things which are unseen are the only enduring realities, while the things that can be seen and handled and weighed are counted our phantoms and vanities."

So we do not see any ground for contention when saying that there is what may be called an invisible spirit world that surrounds and pervades this visible one in which we live; that it always has been and always will be invisible to the human eye in its normal condition but may be seen, and has been seen, when the soul is freed from the physical body, and when what may be called a sixth sense has come into play, or when the soul has been granted a special or open vision.

Advancing a step further, this question confronts us: Are there among the existences or potencies of the invisible world intelligent, personal, living, and active beings that have something to do with those who are living in our visible world, or, on the other hand, is the invisible world entirely destitute of living and thinking personalities, and is there dead silence everywhere except on this earth?

In answering this question, those who believe the Bible very naturally appeal first of all to its revelations. And in this discussion it will be our privilege and duty to search that remarkable Book for information and guidance on this, as on any other subject of kindred character.

At the outset we need merely mention the fact that according to Bible teaching a mighty invisible personality, called God, is enthroned in the universe. Also angelic personalities are spoken of, who are represented as of different appearances, engaged in different missions and services, not only in the invisible world but also in this one where we are living. We are

hold that angels appeared in the Garden of Eden; an angel confronted Hagar in the wilderness; two angels led Lot out of Sodom; an angel visited Gideon and gave him a commission; an angel appeared to the father and mother of Samson and promised them a son; an angel stood by Daniel when in the den of the Lions; an angel in a single night destroyed 180,000 Assyrians; at many other times angels were seen and recognized by patriarchs and prophets.

The New Testament from its beginning to its ending is a record of angelic ministrations. An angel announced to Mary and Joseph the coming of Jesus; a choir of angels sang to the shepherds while watching their flocks at Bethlehem; angels told Joseph to make his flight to Egypt with Mary and the young child; angels ministered to Jesus in the garden, released Peter from prison, and encouraged Paul more than once among the perils to which he was exposed. The Book of Revelation is a record of angels from its first to its closing chapter. In a word, good angels are mentioned in the Bible between three and four hundred times.

It hardly seems possible or probable that these many accounts could be fraudulent or mythical. Such a supposition, if maintained, would destroy the authenticity and credibility of all Bible revelation.

May we suggest, however, that when angels have been seen it has not always been because of any change in their attitude, location or personality. The change has been in those who have seen them. A new or a sixth sense, as this endowment has been called, was bestowed upon the bystanders, who then could see angelic personalities that hitherto had been invisible.

When, for instance, the servant of Elisha saw spiritual forces round about the prophet, it would seem that those forces had been already there, and for days, much longer perhaps, but the servant had not seen them. The Bible reading is instructive and interesting:

And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. 2 Kings 6:17.

Those forces or potencies that seemed like fiery horses and like chariots of war were invisible until the young man's eyes were opened. The change was in the young man and not in

the horses and chariots, whatever they may have been.

The story of Saul's visit to the witch of Endor also is in point. It would seem that when Samuel, covered as with a mantle, appeared, the witch was terrified, not expecting that Samuel, re-embodied, would appear in response to her incantations; she expected, no doubt, to see a spirit-form that would personate Samuel and thus deceive Saul. So terrified was the witch at this unexpected turn of affairs that she screamed from sheer fright. Saul had seen nothing, for his eyes had not been opened, though his ears were. The eyes of the witch, as well as her ears, were opened; that is, the sixth sense, or the spirit vision, was given her during that interview with Saul. 1 Sam. 28:7-14.

So also it appears to have been when Peter, James and John recognized Moses and Elijah on the Mount of Transfiguration. The power of seeing things that under normal conditions are invisible had been given the apostles; but when the cloud passed the power of spiritual apprehension or vision left them and they saw and heard "no man save Jesus only." Matt. 17:1-8.

If one should say that though there were manifestations or appearances they were merely mental phenomena or hallucinations, the reply would be that the language employed by the Bible writers hardly allows of such interpretation. If, however, the subjective explanation is allowed, even then the matter is not settled; the appearances under the circumstances remain unaccounted for.

But aside from those spirits that do God's will and that minister to mankind, the Bible teaches, and human experience confirms the teaching, that there are in the invisible world bad angels or demons, who are under the leadership of one who is called Satan.

As a proper name, Satan, meaning an arch-fiend, is used thirty-five times in the New Testament; the word Devil, as a proper name, meaning false-accuser, is used thirty times. Satan as a personality is called Beelzebub, Belial, the Tempter, the Dragon, and the Wicked One. There can be no question, therefore, that the Bible writers believed and taught that Satan is a real person, as much so as are "angels of light" or members of the human family, and that originally and among good angels Satan was a prince and now among evil beings is chief.

And it would seem that the world's outlook at the present time is quite in harmony with the following announcement:

"Therefore rejoice, O heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea; because the Devil is gone down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

A further study of the Bible reveals the fact that Satan is supremely wicked. He is called *Abaddon* (Hebrew), and *Apollyon* (Greek), both words meaning The Destroyer. He is represented as being deceitful, malignant, subtle, skillful, fierce, and cruel. He is called "a murderer" and "the father of lies." In a prayer that throughout Christendom is offered more frequently than any other, Christ taught His disciples to say, "Deliver us from the Evil One."

The term demons, meaning fallen spirits, is used forty-one times in the New Testament. It is taught there that demons once belonged to the hierarchy of good angels, but forfeited, through disobedience, their high estate and became malicious and unclean spirits. They are permitted to exercise great power and have a measure of control over the forces of nature; they are represented as being sometimes in the air, sometimes on the earth, sometimes in the sea, sometimes in the bodies of men, and were once permitted to enter a herd of swine. They are also said to be exceedingly troublesome to the children of men.

Every reader of the New Testament will recall the fact that day after day, in village and city, the Lord Jesus spent much time in healing people who were possessed of evil spirits. These victims were sometimes speechless, sometimes boisterous, sometimes struck down, and sometimes thrown into the fire. And while demons are still the same troublesome personalities that they were in the days of Christ, yet they appear to have been especially active at the dawn of the Christian era.

Temptation in its many forms appears at the present time to be an experience both troublesome and perilous. It also gives support to the Bible revelation concerning Satanism. That is, temptations are said to be from three quite different sources: First, from the world; these are many in form and everyone knows what they are and has experienced them. Second, from the flesh; they, too, are easily recognized, and lead into paths that are harmful to the individual, and destructive of the happiness of domestic life.

But there is a third form of temptation mentioned in the Bible that upon strict analysis is found to differ quite a good deal from those of the world and the flesh. That is, men sometimes feel a sudden hardness of heart, a restlessness of aim, with evil suggestions that flash into the mind without apparent cause or connection; they are let fly like arrows from an unseen hand; "fiery darts," as the Apostle forcibly calls them. Eph. 6:16. Good men have confessed that without the slightest reason and from no recognized or visible agency, they have felt a sudden impulse to commit the most revolting crimes—steal something, lie about something, tempt and ruin some victim, strike some fatal blow, or leap from a precipice upon the rocks or into the sea.

It is mortifying and humiliating beyond expression for a pure heart to encounter such experiences. It is some relief, however, to feel that we are not the sole cause of them and are not so bad at heart as these temptations make us think we are. And this is the encouragement that if we are able to drown or quench these darts of fire no harm will befall us any more than befell Christ in the wilderness.

Whence, therefore, this particular form of temptation that suggests things that one intensely hates, coming when one has been doing one's best? This answer would seem reasonable: that living, intelligent, invisible and malignant personalities are the psychological cause of this particular form of temptation.

It would seem, therefore, that the phenomena of human experience make much the same report concerning evil agencies or spirits as those revealed in the Bible, and were it not for the presence, influence, and help of good angels and of God himself, no one knows what greater evil, at the instigation of demons, would befall humanity than those that men and women are now suffering. A most rational exhortation, therefore, is that of the Apostle: "Be sober, be watchful; your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour; whom withstand steadfast in your faith." 1 Peter 5:8.

We are now face to face with other questions; these, for instance: If there is an invisible world that pervades this one we live in, of which there can be no reasonable doubt, and if personalities, good and bad, inhabit that world and sometimes are near and influence mankind, which also seems well assured, then is it not possible, and even reasonable, that the spirits of those who have once lived on

earth may sometimes be near and influence mankind, provided, of course, that the human soul is endowed with conscious activity after it has passed from this world to another?

A second question is this: Are the conditions of spirit life and manifestation the same under the present dispensation as they were in Old and New Testament times? In studying this question it is found that on the one hand there are those who insist the age of Bible miracles is past, perhaps never to return. They claim that while during the period extending from the Garden of Eden to the death of the last of the apostles, they of the invisible world were occasionally seen in bodily shape and spoke with an audible voice, but since the days of the Apostle John, and the visions granted him on the Isle of Patmos, there is no scientific or psychological evidence that any human being ever has appeared in physical form, or ever has spoken in an audible voice to any man, woman or child on this earth of ours.

And this is said by those who are well informed as to the investigations and reports of the "Society for Psychical Research" and who are familiar with other literature on the subject. It is, however, admitted by some of those who have taken this position that evil spirits can and do personate the dead, and that thus people are deceived, thinking they are in communion with their departed friends, when

in reality they are evil spirits that have wrought the deceit. But, on the other hand, men of unquestioned integrity and intelligence affirm that they have seen spirit forms that so perfectly resembled those who have died that they cannot have been mistaken, and that they have heard and recognized the voices of the dead, and that these forms have been seen and voices heard, not through the agency of mediums, nor in darkened rooms, but in broad daylight.

And there are those, in large numbers, who testify that the miracles of healing by prayer and anointing is just as possible now as it was in the time of Christ, and that the assurances of the Apostle James are in force today the same as they were when he wrote his epistle, James 5:14,15, and that if there were miracles and unaccountable spirit manifestations at the dawn of the Christian era, there is no reason, provided the necessary conditions are complied with, why they may not take place in the twentieth century. But leaving unanswered these questions for the present we pass, in a subsequent article, to another branch of our subject.

NOTE—When Dr. Townsend wrote these articles it was his intention to have them published in book form, but just before he was taken to the hospital he mailed us the MSS for publication in *THE CHAMPION*. This is the first of a series of six articles. The second will appear in the February number.—Ed.

The Art of Building Up



It would seem as if in these days for one man who is ready to say, "Come, let us all do better," we have a dozen men who are content with standing around and complaining how poorly everyone else is doing. And yet it is doubtful if that latter performance ever set the world forward even by one little step, while the former has been the usual if not the only way of real human progress. The world has had a regular epidemic of complaint and fault-finding recently. Perhaps it can be excused in view of all that we have been through; but it surely is time now that we were through with it, and got out of that purely negative and critical habit and into the constructive and the building-up one. The over-critical age is always an empty age, and the over-critical life is always an empty life. Inevitably the man who unduly develops the gift of criticism comes to the place where he finds his satisfaction in it, and looks upon the so-much-harder job of really improving things as an irksome and bothering task. And of course that job of making things better is so much more difficult. Indeed criticism is about as easy an occupation as one can cultivate, since in it one can make such a great show of wisdom and zeal, and its emptiness isn't apparent to everyone. But to bring one good thing into being, even if it be an insignificant one, is vastly more worth while than to explain learnedly what is wrong with the world.—*Christian Guardian*.

Augustus Montague Toplady

Author of "Rock of Ages, Cleft for Me"

By William H. Bates, D.D., Greeley, Colorado



BEFORE me lies a brochure, "A Hundred Hymns," the result of a census instituted by the English magazine, "The Sunday at Home." The editor requested his patrons to send a list of one hundred hymns which each regarded as the best in the English language. There were some 3,500 responses. First in the list stood Augustus Montague Toplady's hymn, "Rock of Ages, Cleft for Me."

Repeatedly has there been a best-hymn census, and in every instance, so far as the writer recalls, this hymn has stood first. Says Julian, in his "Dictionary of Hymnology:" "No other English hymn can be named which has laid so broad and firm a grasp upon the English speaking world." And Dr. Charles S. Robinson, that prince of hymn-book makers, pronounces it "the supreme hymn of the language."

Augustus Montague Toplady was the son of Richard Toplady, a Major in the British army, who died at the siege of Carthage, a fortified seaport on the Caribbean sea and capital of the state of Bolivar, United States of Colombia, South America. Hatfield in his "The Poets of the Church" is at fault in substituting for this place the fortified seaport, Cartagena in Spain, on the Mediterranean. The mother was Catharine Bate, who was married Dec. 21, 1737. Their first child, Francis, died in infancy. Their second child, Augustus, was born Nov. 4, 1740, just before his father's death. His name came from his two godfathers, Augustus Middleton and Adolphus Montague.

His widowed and cultured mother had claims to an estate in Ireland, whither she took the lad after a thorough course in Westminster School in London. While at Codrington, he one day strayed into a barn where he listened to an impassioned sermon by an unlettered layman named James Morris, from the text, Eph. ii. 13, "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." And with what result!

He says: "Under that sermon I was, I trust, brought nigh by the blood of Christ, in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an ob-

scure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his name. Surely it is the Lord's doings, and it is marvelous. The excellency of such power must be of God, and cannot be of man."

He now began a new life, and purposing to enter the ministry he matriculated and was graduated with high standing.

He was ordained priest in the Church of England, June 6, 1762, at the age of twenty-two, becoming curate at Farleigh, and after serving in various parishes—Blagdon in Somersetshire, Harpford and Fen Ottery in Devonshire, he exchanged the last two, April 6, 1768, for the living of Broad Hembury in the same neighborhood, which vicarage he held until his death, ten years later. It was here that his soul-stirring hymns were composed.

The proceeds of this living were 80 pounds, or about 400 dollars. Evidently pecuniary considerations did not weigh much with him, for it is said "His chief aim was to merit the highest and be content with the lowest." He was a most indefatigable worker, frequently remaining at his desk until two or three o'clock in the morning. "His heart was warm, and his zeal was unquenchable." In his preaching, "often it seemed to those that heard him that he was divested of the body and already a participant in the happiness that appertains to the church triumphant."

In his parish was a grim and frowning hill known as Black Down, which rises to the height of 1,100 feet, the highest summit of the beautiful Mendip Range. At one point is a grand crag of mountain limestone, eighty feet in height, and right down the center is a deep fissure called Barrington Coombe. One day early in 1776 when he was out for a walk on this range, he was overtaken by a violent thunderstorm, and sought refuge in this rock-cleft.

ROCK OF AGES

While the storm raged it inspired in his soul, the idea of "Rock of Ages, Cleft for Me," and he made a draft of the hymn right there on the spot. The hymn as generally given in our hymn books, though not altogether as Toplady wrote it, as we shall see, is:

Rock of Ages, cleft for me,
 Let me hide myself in thee;
 Let the water and the blood
 From thy riven side which flowed,
 Be of sin the double cure,
 Cleanse me from its guilt and power.

Not the labor of my hands
 Can fulfill thy law's demands:
 Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone;
 Thou must save, and thou alone.

Nothing in my hand I bring,
 Simply to thy cross I cling;
 Naked, come to thee for dress,
 Helpless, look to thee for grace,
 Foul, I to the fountain fly;
 Wash me, Saviour, or I die.

While I draw this fleeting breath,
 When my eyelids close in death,
 When I soar to worlds unknown,
 See thee on thy judgment throne—
 Rock of Ages, cleft for me,
 Let me hide myself in thee.

This hymn first appeared, complete, our centennial year, 1776, in the March number of the English "Gospel Magazine," with the title, "A Living and Dying Prayer for the Holiest Believer in the World." The last of the four stanzas as Toplady composed and published it—and indeed it is printed in Toplady's "Hymn Book," of 419 hymns, issued July, 1776—is:

"Whilst I draw this fleeting breath—
 When my eye-strings break in death—
 When I scar through tracts unknown—
 See Thee on Thy Judgment Throne—
 Rock of Ages, cleft for me,
 Let me hide myself in Thee."

Hymn tinkers have been soundly belabored by some self-constituted hymnological purists, but in many instances of amendment, as in the case of "Rock of Ages," changes have surely been for the better. The comparatively good form this hymn bears now is due to the beneficent tinkering of Thomas Cotterill and James Montgomery, and others have exercised their taste and skill. If ever a gem needed cutting and polishing, it was this.

It may seem very ungracious to criticise this suffraged best-hymn in the English language, but a discriminating literary taste must note that "blood" does not rhyme with "flowed," nor "cure" with "power," nor "dress" with "grace." "Cleanse" may apply to "guilt," but hardly to "power." Toplady's "riven side" some one has replaced by "wounded side;" "double cure" by "perfect cure;"

"cleanse me from its guilt and power," by "Save me, Lord, and make me pure;" "zeal no respite know," by "zeal no languor know;" "All for sin," by "This for sin;" "Foul, I," by "Vile, I;" "soar through tracts unknown," by "rise to worlds unknown." Before his death Toplady approved the change to "Eyelids close in death." But what of all this? Even the sun has spots on it.

Charles S. Robinson, in his "Laudes Domini," has "Rock of Ages" twice—the four stanza hymn (962) and one (959) reduced to three stanzas by Thomas Cotterill in 1815; and this second one the writer has much preferred to use in his services. The Methodist Hymnals have the three-stanza version.

In these days of destructive criticism, iconoclasts have sought to discredit numerous traditions of hymn-writing. The story of Charles Wesley's writing "Jesus, Lover of My Soul," is declared to be bunk. Assault has been made on this story of "Rock of Ages," as given above. It may be well to have a sure defence erected. Sir W. H. Wills, M.P., wrote to Dean Lefroy of the English Church, a letter which was published in the *Yorkshire Weekly Post*, in which occurs this: "May I say that Toplady was clerk in holy orders, and never a nonconformist minister? For some years he was curate in sole charge of my parish of Blagdon. . . . Toplady was one day overtaken by a heavy thunder storm in Barrington Coombe, on the edge of my property—a rocky glen running into the heart of the Mendip Range—and there taking shelter between two massive piers of native limestone rock, he penned the hymn, "Rock of Ages." Enough said.

Those were fierce polemic times, and theological combats were the order of the day. The date of Toplady's conversion at Codrington is given as 1756, but he says: "I was not led into a full view of all the doctrines of grace till the year 1758, when, through the great goodness of God, my Arminian prejudices received an effectual shock in reading Doctor Manton's Sermons on the XVII of St. John." From that time he was a militant Calvinist. He sprang into fame in March, 1768, when six students were expelled from St. Edmond's Hall, Oxford, for being "righteous overmuch." This created a great commotion among low churchmen. Toplady espoused the cause of the students, roundly denounced their expulsion, and, since a theological question was involved, wrote, in reply to an Arminian tractate by the Rev. Dr. Nowell, a defence of the Calvinism of the Articles, "The Church of

England Vindicated from the charge of Arminianism."

It was in this theological warfare that Toplady came into a head-on collision with John Wesley, whose theology was Arminian. Their gladiatorial conflicts might be labeled—

A. M. TOPLADY, *Calvinist*, versus
JOHN WESLEY, *Arminian*.

The amenities of their fellowship receive a rather star-scintillating illustration in the shillalah-whacks with which these two saints smote each the caput of the other.

Wesley wrote to his friend Merryweather as follows:

June 24, 1770.

"Mr. Augustus Toplady I know well; but I do not fight with chimney sweepers. He is too dirty a writer for me to meddle with; I should only foul my fingers. . . .

"Your affectionate brother,
"JOHN WESLEY."

Augustus was right on the job. He retorts by styling John a "lively coxcomb;" calls him "Pope John," whose forehead was "petrified" and "impervious to a blush;" wonders whether in his "blasphemy" the "insidious" predominates over the "acid" in his composition; and says he (Wesley) wrote about him "a known, wilful, palpable lie."

Alas, alas, saint John W. was not giving a finely illustrative exhibit of "Christian Perfection" and "Perfect Love" which he was ardently enouncing as doctrine and stressfully urging to be experienced by all his followers. As Augustus T. was not a "perfectionist," perhaps the situation may be held to count a little less heavily against him. But as to the lie, Toplady was right: Wesley drew some horrible conclusions from the predestinarian Calvinistic position fathering the statement upon Toplady, and subscribed it: "Reader, believe this or be damned. Witness my hand A.T." Tut, tut, beloved brethren.

An apology is due from these twain, for it seems outrageous that two such men of God should scrap like children of the devil.

Yet we are minded to attempt a psychological—not vindication, much less justification, but—explanation of, or accounting for, the miserable melee of these militant belligerent (termagant?) saints that will save their face as Christians.

In the BIBLE CHAMPION, Feb. 1919, was a Bible Reading on "The Two Natures" and in March 1922, an article on "The Believer's Sinfulness and Sinlessness," in which it was

made plain from both Scripture and experience that the Old Nature, the "old man," "the flesh," the "carnal mind"—that with which every person is born and which constitutes him what he is "by nature," all its outworking sinful—is unchangeable, even as it is said in Rom. viii. 7, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." It was in like manner made plain that in Regeneration a person becomes possessed also of a New Nature, begotten by the Holy Spirit (John iii. 3), which partakes of the future of its parentage, holy, and its outworkings are holy. These two natures exist together—co-exist—in the believer, and if he walk "in the Spirit" he will walk sinlessly, "not fulfilling the lust of the flesh" (Gal. v. 16); but if he does not "walk in the Spirit" he will walk "in the flesh," producing deplorable fruits as indicated in Gal. v. 19-21 and Col. iii. 5,8,9.

Now, these two Christian brethren had the two natures, and they walked "in the Spirit" as a habit of life of course, the same as the rest of us Christians; but unfortunately they slid back into "the flesh"—same as the rest of us do sometimes, alas—and then occurred the scandalous scrimmage we have noted. Wesley and Toplady were simply having a spell—not the habit of their life by any manner of means; no, no—of walking, or rather warring, "after the flesh." The conflict of Romans vii. should make us all modest, and lenient, very, in our judgments.

There is a document which has deservedly commanded a great deal of respect, that says: "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory" (Westmin. Cat. O. 37). I fancy these two Church of England erstwhile combatants are now in sweet fellowship in the heavenlies, John leading a great celestial host in singing the praises of electing love, and Augustus conducting an antiphonal choir in chanting the glories of free grace.

As a relaxation from severer studies, Toplady employed his talents in poetical writing, composing spiritual odes, poems and hymns. Early as 1759 there was published in Dublin his "Poems on Sacred Subjects; Wherein the Fundamental Doctrines of Christianity with Many Other Interesting Points are Occasionally Introduced." In 1776, he published his compilation of "Psalms and Hymns for Public and Private Worship," which contained 419 hymns, a book that obtained much popu-

larity and was often reprinted. The hymns were without the names of authors; so which were his compositions would have to be determined from other sources. In 1794, his friend and admirer, Mr. Walter Row, collected his writings in six volumes, and in 1860, Mr. Daniel Sedgwick, of London, gathered 133 of his poems into a volume, 124 of which were hymns.

So overshadowing has been this one lyric, "Rock of Ages," that few have connected his name with other hymns. According to Sedgwick's compilation he composed 124 hymns; and not a few of them had much vogue in Great Britain. Their value must have been not small to have merited Montgomery's encomium: "There is a peculiar ethereal spirit in some of them, in which—whether mourning or rejoicing, praying or praising—the writer seems absorbed in the full triumph of faith, and whether in the body or out of the body, caught up into the third heaven and beholding unutterable things."

Crossing the ocean to this country, twelve of his hymns appeared in Hatfield's Church Hymn Book; ten in the Clifton Chapel Collection; five in Robinson's *Laudes Domini*; five in the Baptist Hymnal; four in the Presbyterian Hymnal; and only two in the Methodist Hymnal.

Considering the cheer conveyed, few hymns have had a finer history than his "Weak Believers Encouraged":

This to be set in 8 point

"Your harps, ye trembling saints,
Down from the willows take,
Loud to the praise of love divine
Bid every string awake."

This is from a sixteen-stanza poem; and another much used hymn is from the same poem:

"If through unruffled seas,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee
We'll own the favoring gale."

Another of his much used hymns is his "Inspirer and Hearer of Prayer," written in 1774. Stanzas of most winsome grace and beauty can be selected from various of his hymns.

The writer once heard a United States senator delivering in the senate chamber a masterly speech to which admiring thousands listened, but only six senators were in their seats, five of whom were writing or reading at their desks, and only one was paying any attention to the orator. But such is the com-

mon courtesy there! The "thousands," however, were the senator's constituents on the Pacific coast, who admired as they read the speech franked to them at public expense. May be there was some such situation in the British Parliament when Gladstone during a member's speech—(indeed it is said the member was bitterly attacking him)—translated "Rock of Ages," his favorite hymn, into Latin:

Jesu, pro me perforatus,
Conda intra tuum latus;
Tu per lympham profluentem,
Tu per sanguinem tepentem,
In peccata mi redunda,
Tolle culpam, sordes munda!

As masterly in his scholarship as in his statesmanship, Gladstone translated the hymn also into Greek and Italian.

Not so happy was the translation of the Hindoo scholar whom a missionary employed to help render "Rock of Ages" into the vernacular. The learned Oriental's effort turned out to have the first two lines thus:

"Very old stone, split for my benefit,
Let me absent myself from under one of your fragments."

It is said that this hymn was a favorite with Prince Albert, husband of Queen Victoria. When he lay dying at Windsor Castle in 1861, he said: "I have had wealth and power, but if these were all that I had had, what would I have now?" And at the last he was heard to repeat:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

The last sounds heard by the few saved from the steamer "London" as she went down in the Bay of Biscay in 1866, were the voices of the helpless passengers singing "Rock of Ages."

When the Rev. Dr. C. S. Pomeroy was in Constantinople he visited an Armenian church, and seeing many in tears as they sang a hymn, he found, upon inquiry, that it was a Turkish translation of "Rock of Ages, Cleft for Me."

Dr. and Mrs. Bainbridge, whom it was my privilege to know, made a tour of the world to study Christian missions. They met a Chinese woman who, in order to make merit for herself and so escape the painful transmigrations of the next life, had performed the almost incredible achievement of digging with her own hands a well twenty-five feet deep and some ten or more feet across. After this labor, she learned of Christ and his free Gos-

pel of salvation. She was an old woman of eighty years, and stretching out her crippled fingers she and Mrs. Bainbridge sang together:

"Nothing in my hands I bring,
Simply to Thy cross I cling."

Scripture references have been added to the imagery of the hymn, constituting a Bible reading, which might well be used at a midweek evening service of a church, the quotations being arranged in the order of the hymn: Ps. 78:15; Ex. 17:5,6; Numb. 20:11; Ex. 33:22; Ps. 27:5; Isa. 2:10; I Cor. 10:4; John 19:34; 1 John 5:6.

Never of robust health, Toplady's strenuous, overtaxing labors and the climatic conditions of cold, moist Devonshire induced tuberculosis, and, on advice of his physician, in 1775 he removed to London, where, however, he could not refrain from labor. There was a continued decline, and on Easter Sunday, April 19, 1778, when he attempted to preach, such was his hoarseness he could only announce his text, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. xxvi. 19, and he descended from the pulpit. His work was done.

His rich spiritual experience continued to increase in fervor and brightness. At the last, his physician perceiving some hopeful signs of possible improvement, spoke encouragingly of his prospect of life, but the patient replied, "No, no; I shall die, for no mortal could endure such manifestations of God's glory as I have, and live;" and the next day he expired with one of his own "almost peerless hymns" upon his lips:

Deathless spirit, now arise,
Soar, thou native of the skies."

He died August 11, 1778, at the age of 37 years, 9 months and 7 days. His funeral services, attended by several thousand people, were held in the old (now rebuilt) Whitefield Tabernacle, Tottenham Court Road, where he was buried under the gallery opposite the pulpit. In the basement is "Toplady Hall," at one end of which is a tablet to "Augustus Montague Toplady, Author of the Hymn, 'Rock of Ages'." Had he lived to John Wesley's age of 88 years, what contributions to the theological and hymnological literature of the world's thought would he not have made! But he lives in his immortal hymn, "Rock of Ages."

Aftermath of Destructive Criticism

By Bishop H. M. Du Bose, D.D., LL.D., Methodist Episcopal Church, South



HE schools of destructive criticism have spent their force upon the books of the Old and the New Testament, but have failed to shake the foundations upon which they stand. Yet, notwithstanding this failure, these same schools are making a sustained effort to discredit the form and contents of the chiefest of the doctrines which find statement in these books. Having failed to dismember the record, they now propagate a method whose logic is to vitiate and debase the doctrines which give to the record its meaning and effectiveness.

But faith in the doctrines taught in the Bible, being deeper than even the logic of history or the conclusions of critical science, has been able to hold until the logic of history could be interpreted and the science of criticism corrected of its initial errors. The work is not yet completed, but a goal of safety and confidence is in sight. The time is not re-

motely distant when no reputable scholar, no matter to what extent his critical reservations may run, will deny the authenticity and canonical validity of any book of either the Old or New Testaments, or who will call in question the statement value of any one of the doctrines of the Gospels and the Epistles. Such is the progress which has been made and is being made toward a lasting settlement of the whole problem of criticism. The crisis has been passed and can never again recur. The future of religious thought is one of certainty.

In this paper, I propose to inquire as to the status of existing destructive methods as they bear upon the fundamental doctrines of traditional faith.

In its attempt to resent and to modify the form and content of Christian doctrine, pragmatic criticism contends that doctrine is a progressive integration, that doctrines are evolved, that the present and each successive

age must determine which of the doctrines found in Scripture statement and in what form are to be accounted valid. Formerly the emphasis was placed at the point as to whether the record as a whole which contained these doctrines was historic and trustworthy. But it is at this point that the battle of historic criticism has been won for tradition, so that the pragmatist turns to what appears to be an ample expedient—*evolution*. Since doctrines are the output of evolution, they necessarily have lost the form, largely the content, of their early statement. They therefore must be restated in the light of a new day, and their content must be determined from a new viewpoint. This task which the pragmatists have set for themselves will prove even more difficult than their effort to scrap the canon of Scripture.

First in order of statement, as also in the letter and spirit of theological value, of the doctrines which have become the subject of destructive treatment, is the doctrine of the Virgin birth. With the clearing away of the smoke along the general battle line, this fundamental doctrine of the Christian creed is seen to be bearing the brunt of the attack. Assault is being made from four distinct points—namely: (1) The unreliability of those particular passages in the two Synoptic Gospels which teach the Virgin birth; (2) the absence of support of the doctrine in the other books of the New Testament, especially the epistles of St. Paul; (3) the unscientific and illogical character of the doctrine; (4) the nonessentiality of the Virgin birth to the claim of Christ's divinity.

It is distressing to know how many men in so-called evangelical pulpits are holding and defending one or more of these positions, even all of them. It is, however, comforting to be able to realize how large is the company of those who stand unmoved and committed to the letter and content of this corner-stone doctrine of the incarnation. It is perhaps well that the issue centers on this tremendous concomitant of our Lord's divinity. It is the most logical of all the doctrines of Christology and, with the record of the resurrection, is grounded in Scripture, the one as a necessary miracle of life, the other as a necessary miracle of atonement and power. The defense of the Virgin birth carries with it the argument for all; the certain victory which awaits will be decisive for the centuries.

The first objection, the unreliability of the passages in Matthew and Luke which literally

and categorically affirm the fact of the Virgin birth, really fell with the collapse of the Tübingen school and subsequent efforts to discredit certain books of the New Testament. But it happens that the books which contain the accounts of the Virgin birth are those which have been most immune from critical attack. The New Testament book which has stood an un-failing test is the Gospel of Mark. The authorship and the date of Mark are as well attested historically as are the date and authorship of "Pilgrim's Progress" or "Wesley's Sermons," and all scholars are agreed that the Gospel of Matthew stands with that of Mark. The Gospel of Luke is also unassailable. Its date and authorship are as certainly settled as are those of "The Annals of Tacitus." Add to this the fact that there is no historical evidence that the passages of Matthew and Luke dealing with the Virgin birth ever were tampered with, added to or taken from, or that they are of less value than other parts of these Gospels, and the net result is that to question the truth of the Virgin birth from this viewpoint is to deal in bald assertion. It is as easy to deny the validity of those passages in these books which deal with the trial, judgment, and crucifixion of Jesus. To deny these would be futile, for both Tacitus and Josephus, the one a pagan, the other a Jewish contemporary of the two evangelists, confirm their record. As the record stands, our contention is clear that those parts of the writings of Matthew and Luke which carry the account of the Virgin birth are of equal authority with the other parts. Therefore the religious teacher who believes any part of these Gospels to be true stultifies himself when he denies this doctrine as stated in these writings.

It stands, therefore, that the stories of the Virgin birth as found in Matthew and Luke are parts respectively of the two books as these books come from the hands of their authors. Each wrote his own story, and each believed his story as he wrote it. Furthermore, it is the testimony of Luke that the story as he wrote it was "most certainly believed" by the body of the early disciples, and that at a period not later than twenty years after the resurrection of our Lord. The language of Luke in this connection is even stronger than our English version makes it appear. It has the force of "certainly established." So that his account of the birth of Jesus, with the other parts of his Gospel, was of things "most certainly established" in

the Church during the lives of the apostles and the Virgin mother.

As to the second objection, that there is an absence of support for the doctrine of the Virgin birth in other parts of the New Testament, it would be of no force even if it were grounded in fact, which it is not. If all parts of the New Testament are of equal value and "profitable for instruction in doctrine," it is enough that even a cardinal doctrine be but once affirmed.

The doctrine of the new birth is but once formulated in the Gospels, but the whole doctrinal system of the New Testament is developed upon it.

It would be enough that Matthew and Luke should affirm the Virgin birth; the whole evangel in the other Gospels and the Epistles fits into it. It was that first to which the last was shaped. But it is not true that this doctrine finds support nowhere else in the New Testament. Instead of a detail of the Nativity and the Virgin birth, St. John presents the Logos prologue, in which he declares Jesus Christ to be the eternal God; that he was made flesh (and that in an extraordinary way, as the verbal attitude of the phrase indicates). Only paternity in the Holy Ghost and Virgin conception can fit into the Logos prologue. In this prologue St. John completed the statement of the Virgin birth as made by his brother evangelists in the synoptic record.

What is said concerning the witness of John to the doctrine of the Virgin birth may be said of the witness of the author of the Epistle to the Hebrews, for the time being supposing him to be another than St. Paul. Both the Gospel of John and the Epistle to the Hebrews were written after the Gospels of Matthew and Luke. Their authors knew of the teaching of the two evangelists on the Virgin birth. It speaks volumes that they in no wise contravene the doctrine, which they would have done had they not been in accord with it. But it speaks eloquently more that the author of the Epistle to the Hebrews joins St. John in completing the ideal of the doctrine in those wondrous passages in which the Godhood of the Son is affirmed and his human personality extolled above the honor of angels.

Nor can it well be doubted that the author's quotation from the Psalms, "a body hast thou prepared for me," is made in the belief and with the purpose to affirm that the human body of Jesus originated in such extraordinary manner as only is explained in the miracle of the

Virgin birth. The connection suggests an unusual manner of provision. The quotation belongs to the class of prophetic Scriptures of which the citation by St. Matthew, "a virgin shall be with child," is a member, discovering the prophetic consciousness of the miraculous generation of Messiah.

The efforts of the American Jewish rabbis, Old Testament translation and other critics to render the Hebrew equivalent of *parthenos* as "a young married woman" is, on the one side, pathetic and, on the other, a bold defiance of fact. I have carefully compared the passages in both the Masoretic and the Septuagint texts, and the honest student mind can but agree that St. Matthew has correctly rendered the word of the prophet. And besides, how much more is a company of Hellenistic Jewish scholars, such as in the second or third century before Christ translated the Hebrew Scriptures into the Greek Septuagint, to be trusted as to the meaning of a Hebrew word than a company of twentieth century American rabbis or their contemporaries, the critics? It was from the Septuagint that St. Matthew quoted. He was the Hebrew of the Hebrews in the apostolic college and was also capable in the *koine* Greek, being the language in which for years he transacted business as an official of the empire.

Very confidently the critics have asserted that St. Paul knows nothing of the Virgin birth; but it has been contended with equal assurance that he does not affirm the absolute deity of Christ. Yet the whole Pauline theology is grounded in the thought of the Godhood of the Son. In the ascriptions of St. Paul Christ is constantly associated with the Father in terms which indicate equality, and repeatedly the appellations of deity are applied to him. In the Epistle to the Colossians the language is unqualified and unmistakable. "In him dwelt all the fullness of the Godhead bodily."

And it is also true that, as in the cases of the Gospel of John and the Epistle to the Hebrews, the teachings of St. Paul as to the Godhood of Jesus require at their base the miracle of the Spirit paternity of the human Christ. Nor is there lacking, as I think, an overt statement in St. Paul's writings of the Virgin birth. In the Epistle to the Galatians occurs the phrase, "made of a woman," which must be meant to affirm the human parentage of Jesus exclusively in his mother, his divine nature being of the Holy Ghost.

With St. John and the author of the Epistle to the Hebrews, St. Paul knew the secret of Jesus's birth, and this passage in Galatians is a token of his knowledge. Too generally his language, "made of a woman," has been identified with the form, "born of woman," occurring in both canons of the Bible, notably in Job and in the Master's reference to John the Baptist. The connection and the peculiar form of the Greek verb indicate that St. Paul had in mind the particular and exceptional way in which the human body of Jesus came into being.

The objection that the doctrine of the Virgin birth contradicts logic and science begs the question. What is science? What is the rule of logic? Science and logic are matters that themselves need to be determined when brought into relation with phenomena of the spiritual realm. With science spiritually oriented and logic given its premise of faith, there is no contradiction here. If Christ be a divine Person, then he must have become incarnate through an extraordinary process. It is here that a real science emerges. The Virgin birth is the only process, logical and scientific, which can possibly account for Jesus.

It is not enough to say that the life is sufficient in itself. That is the covert of insincerity. A divine Christ as the natural son of Joseph the carpenter is a thought so illogical as to discredit the mind that could conceive it, so unscientific as to shame any category in which it stands. If the Virgin birth be denied, there remains to candor no alternative but the bald denial of the Unitarian. There is no position so illogical as that of denying the Virgin birth and trying to hold to the idea of the Godhood of the Son. The miracle of the resurrection calls for the miracle of the Virgin birth, and the miracle of the life calls for both.

The contention that the fact of the Virgin birth is nonessential to faith in the deity of Christ cannot easily be thought of otherwise than as flippant or evasive. The very least that can be said of it is that it betrays illogical mental processes. And yet it is to be feared that not a few so-called evangelical teachers have fallen into this dire inconsistency. The argument seems to be: "The Virgin birth may or may not be true; it is therefore not important which one believes. If it is not true, Christ is divine; if it is true, Christ still is divine and our faith remains."

If doctrines of this character were mere objective symbols this, in a fashion, might hold;

but doctrines are subjective. If the symbol dishonors the truth, the truth is hurt in mind and heart. A man cannot be a pagan in faith and a Christian in heart. He cannot believe error and realize the truth in his thinking. Thought and faith inevitably take shape from the forms of doctrine believed.

To be fair, what sort of Godhood is that which might be supposed to have come of the parentage of the two Galilean peasants or, as for that matter, of a king and his spouse? The miracle which could realize Godhood in such offspring is far more difficult of belief than is the miracle of the Virgin birth. What, then, becomes of science and logic?

"The deity of Jesus does not depend on how he got into the world." But God's own laws of nature and the spirit life shut him up to methods consonant with those laws. Thus the critic's objection overturns his own contention. If the off-spring of two Galilean peasants could become sinless and be the eternal Son of God, then the offspring of any and all other mortal couples could be made sinless and divine in the same way, and thus the whole problem of sin become a nullity and the plan of redemption a superfluity. A doctrine or the perversion of a doctrine based on such an assumption may be unique, but it does not escape the classification of being absurd.

Through all its course destructive criticism has leaned upon the staff of an exaggerated theory of evolution. Monistic evolution lay at the base of the most radical form of nineteenth century criticism of the New Testament. The books of its canon, one by one, triumphed against the onset; but the chief doctrines of the New Testament system are still the objects of attack.

We have considered the case of the touchstone of these doctrines, that of the Virgin birth; but the doctrines of the atonement and the resurrection are equally involved. The lightness with which these are sometimes discounted in so-called religious teaching is quite appalling. The claim is broadly urged that these doctrines cannot be accepted at their traditional value, but that they must be subjected to a scientific test, which will show that Christian consciousness has so evolved since the emergence of these doctrines as to leave them impossible of adjustment to our present-day rational attitudes.

It constantly happens that speculative and pragmatic statement overreaches itself and lands in pure negation. This is uniformly the

case when pragmatism undertakes to deal with the fundamentals of the Christian religion. The basal doctrines of Christianity were not produced by evolution; they are the content of revelation and miracle. It is equally true that these doctrines can never be subject to evolution; they are steadfast, eternal, and it is the concern of men to-evolve *toward* them and not *from* them.

But here, of course, is the crux. The folly of men is the folly of their supposed wisdom. The wise of this world have not yet learned the meaning of the words: "That which is born of the Spirit is spirit." Such is human pride in what is called science that its measuring line must be laid against that which is recodite and eternal. Evolution is a convenient covert for the quixotic mind, not less in theology than in the other sciences. But the books of revelation and their doctrines are equal to a true scientific test and can hold their case against the proprietary claims of selective evolution.

The difficulty of all the issues of evolution is the absence of proper definition. There is an evolution and there is a revelation. And yet who has cultivated a knowledge of the difference? Certainly not the ordinary opponent of everything that passes under the name of evolution, and by no means the ordinary critic or would-be critic of orthodoxy and tradition. The groundling sees in the theory of evolution nothing but pretense and impious assertion; the pragmatist sees in it everything, an almighty something that displaces or disjoins the older belief in a personal divine immanence in truth, creation, and providence. The opponent of any theory or doctrine of evolution will seek no answer of religion to its claims; the advocate of a radical theory of evolution cannot make his contention against religion go on four legs, and so the case generally stands. The issue must be met by those who are willing to let evolution have its due in its own field, but who put revelation and its doctrines in the categories of a purpose which transcends the things represented in or derivable from the teachings of evolution. I trust to be able to help the student reader to see how this may be done.

The phrase, "theistic evolution," has come into extensive use. It is intended either to indicate an important change of view concerning evolution as to its physical and material hypotheses or it is meant to indicate that the old-time Darwinian evolutionist has decided to ad-

mit God at the beginning of generation and selection. The phrase defies nothing of value so long as a definition of the word "evolution" itself is wanting.

What is evolution? What is its process throughout? Is it monistic and continuous, or is it varying and confined to periods and cycle with lacunas and completed stages? Specifically, did it complete the lower orders of organic life and then take up as a crowning task the realization of man? Did it strike a new and higher level of movement in this last process the uttering of man? These are questions the evolutionist must answer if his theory is to work out its own salvation. It is the field for the spirited scientific exploitation of the future. The old evolutionary dicta are a dead language. This is the state of evolution as a physical hypothesis. Its hope of coherency is in a future readjustment.

Of course for our present use we are asking the question: "How is evolution related to Christianity and the doctrines which constitute Christian belief?" In seeking this answer we naturally would not be expected to deal with evolution in the realm of biology, but only in the realm of revelation and faith. The subject is, however, of such implications that I do not wish to leave my own position in doubt, and what has gone before is dialectical rather than categorical. The matter of evolution is not one to be lightly dismissed. The homologies of the biological orders cannot be doubted; the physical unity of life is on its face a scientific verity. No informed mind can undertake to deny it. This is the aspect of the evolutionary problem, and it is the stumbling block of the scientific and the unscientific alike. It is the problem of protoplasm, cells and species.

But our present interest is summed up in the single question: "Is man descended from the ape or any other order of lower animal life?" For myself and not out of religious prejudice or party antipathy, but as the result of years of study and thought, I answer with an unqualified "No." I will not undertake here to say through what processes I have traveled to this conclusion; they have been various but open-minded, and the final conviction is steadfast and grounded in the safest proofs of both science and revelation.

I am not unmindful of the astounding organic likeness between the human species and the higher order of simians exhibited in embryology; craniology, and general anatomy;

but, as above indicated, I take my stand in this particular upon the testimony of a veritable science and more effective than that of biological likeness, the science of the higher fact of the intellect of man and the absence of any data that connect the thinking animal with the animal of instinct. And this I know is the view held to-day by the men of science to whose authority one would care to become committed. There is no "link" between man and the lower orders; there is no fossil man and none can ever be found. Man's creation came too late to have representation in the fossiliferous series.

Again, there is no evidence, and never was, in the highest forms of simian life to indicate even a latent tendency toward that "natural selection" which the theorist would point to as the path of man's descent. As one has said: "The chasm between the lowest order of human beings and the highest order of apes is bridgeless, impassable." The physical likenesses referred to above do not prove the unity of the origin of man and apes, but only indicate adjacency, or at most a locative relationship, and that not as to coincident time. The highest proofs put man in a class apart from and above the other orders and emphasize the miraculous emergence of his intellectual being.

The scientific question concerning human genesis turns on the intellect and not on the physical body. Whatever exhibit it may make of biological development in the latter, science is dumb when it comes to the origin of the human intellect. It must admit through the force of its own proofs an overt miracle or else utter a rote of materialistic babble which is a confession of its own impotence. The very cells of the human body after the briefest stage following fetal integration testify that they have been under the d restraint of a separating and miraculous influence. Human biogenesis and spiritual palingenesis are on the same divine plane. Only a subtle thing called sin divides between them. The Spirit who breathed into the nostrils of man the breath of life is the same Spirit who kindled the fire winds of Pentecost.

The pragmatic critic turns aside from this because his theory must needs show the new birth itself to be the result of an evolutionary process. For the same reason he must elide from the gospel the doctrine of the Virgin birth, because it demands a bodily and miraculous resurrection of the Crucified, and the resurrection, isolated from the Virgin birth, loses

its value as also its believableness. The vicarious atonement stands with the two and falls if one or the other be set aside.

Let evolution, or biological development, or whatever term be employed, therefore be defined to signify the advance of life toward the finalities and goals of the universe of mind and spirit. The first of these finalities is the creation of an order of intellectual beings. Man is the type of this order. The second finality is the setting forth of the truth and laws by which this order is to be fully realized and governed. The struggle of nature has been upward toward the estate of man; the struggle of man is upward toward God. The body of revelation, including the doctrines of the gospel, represents God; it in fact is God in immanence. Man cannot outlive or pass beyond this revelation, but only always toward and into it. This is evolution in the safest, highest sense, whatever be its designation.

It is well to issue this word of warning to students of theology and of science in general. Evolution as a system is an unproved hypothesis. Certain important principles indeed have been established, but the final statement of evolution is yet to be made. At least twice within the life of this generation evolutionists have shifted their viewpoint. The older among us have seen important conclusions of Darwin and Haeckel rejected by the schools. Interest in the nexus between men and apes, the so-called "missing link," is cherished now only by the most visionary; embryology and fetology in the most scientific way testify to the failure of evolution at the point of critical test.

Loyalty to theological truth does not demand that men badly deny the tenets and proofs of science; nor does loyalty to science require that one gulp down the conclusions of empiricism or stand attention at the behest of the pragmatist. Let the reverent-minded understand that the doctrines of Christianity transcend the categories of science and yet conform to a logic which is both demonstrable and absolute. To these doctrines must be applied the rule of that wisdom to which they belong. To test them by the principle of evolution is like using the compasses of a carpenter to measure the parallax of Betelgeuse.—*Nashville Christian Advocate*.

* * *

Self-control in trifles trains to self-control in crises.

The Epistle to the Romans

By William H. Bates, D.D., Greeley, Colorado

PAUL



AUL was born of Jewish parents of the tribe of Benjamin, at Tarsus in the province of Cilicia, Asia Minor, and from them he inherited the rights of Roman citizenship. The date of his birth could not have been far from the beginning of the Christian era. From a sermon attributed to Augustine (354-430) it is assigned to A.D. 2, but for other reasons it has been credited to A.D. 14.

As an educational center Tarsus ranked along with Athens and Alexandria, and there he received his fine Greek culture. For his religious training as a Pharisee he went to Jerusalem and became a pupil of the renowned doctor of the law, Gamaliel (Acts xxii.3). He received the best Greek and Hebrew training of his time.

A zealot, his rage against the infant Christian church knew no limits. "Breathing out threatenings and slaughter against the disciples of the Lord," he was divinely arrested on his persecuting way to Damascus (Acts ix.1-9), converted (about A.D. 37), and was commissioned Apostle to the Gentiles (Acts ix.15). After the conversion, under his ministry, of the distinguished Sergius Paulus (Acts xiii. 4-7, about A.D. 48), governor of the Island of Cyprus, his name was changed from Saul to PAUL.

THE CHURCH AT ROME

There are no data to determine when or by whom the church at Rome was founded. There is no evidence that any apostle had, personally, anything to do with the event. In Acts ii.10 "strangers of Rome" are spoken of as at Pentecost, and it is presumed that the church was founded by pentecostal converts. Situated at the world's metropolis, naturally it would come to have first importance. So many people going to and going from Rome, the church might well become a fountain whence would flow to the nations of the earth streams of knowledge concerning Christ and his salvation.

Paul saw the strategic importance and advantage of Rome. He had long desired to visit it, "but was let hindered hitherto" (Rom. i.13). He had already written two Epistles to the church at Thessalonica (A.D. 52,53. All the dates of this period are more or less conjectured), one to the Galatians and his First to the Corinthians (A.D. 57). Now on

his third missionary tour, arriving at Corinth where he had sojourned twice before, during his three months' stay there he pens the Epistle to the Romans (A.D. 58), a writing that has doubtless had greater influence upon the world's thought and life than any other production that was ever penned. It was sent to Rome probably by the deaconess Phebe (Rom. xvi.1), of Cenchrea, the eastern seaport of Corinth.

THE EPISTLE

There is no reason to doubt that Paul was its author. After Criticism has done its most virulent work, it stands unscathed. Says Hodge: "There is no book in the Bible, and there is no ancient book in the world, of which the authenticity is more certain than that of this epistle" (Com. on Rom., Introd. p. 13).

Says Luther: "This Epistle is the masterpiece of the New Testament and the purest gospel. It can never be too much studied; the more it is handled, the more precious it becomes, and the better it tastes." And says Coleridge: "I think the Epistle to the Romans the most profound work in existence." Godet: "The Cathedral of Christian Faith."

The great soul-insistent question that has come down the ages, "How can a man be just with God?" (Job ix.2), is here answered. The Epistle, therefore, is an exhibit of the truth concerning sin, and salvation through Christ. Much other truth is presented in other epistles, but here is set forth what is known as the Doctrines of Grace.

There was much truth that was the outgrowth of and that depended upon Christ's finished work, which could not be enounced until that work was accomplished. So our Lord promised (John xiv.26; xvi.12-14) to make it known afterward to his disciples. He guarantees the future revelation. We would therefore expect Paul to say just what he does say, that his gospel was "not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i.11,12). This effectually disposes of the bunk highbrow talk of today in the effort to undermine and eliminate the doctrines of grace, that current doctrinal Christianity is due to Paul not to Jesus, and that there are irreconcilabilities and antagonisms between them. They are at one, and they are one.

In answering the age-old question, the theme of the Epistle becomes *Justification by*

Faith. There are two methods of justification: one is by perfect obedience to the law of God, for then man would be justified since the law has nothing against him. But as no human being (save One) has ever rendered perfect obedience, only the other method is possible, and how that is worked out may be seen in the following:

ANALYSIS

1. Salutation, i. 1-7.
2. Introduction, i. 8-17.

Theme. Hab'k. ii. 4, "*The Just shall live by Faith.*"

3. Need of Justification Universal.
 - (1) By Gentiles, i. 18-32.
 - (2) By Jews, ii., iii-20.
4. Justification Defined and Described, iii. 21-26.

Justification Vindicated, iii. 27-31.

5. Justification Illustrated, iv. 1-25.
 - (1) Experience of Abraham, iv. 1-5.
 - (2) Affirmation of David, iv. 6-8.
 - (3) Apart from ordinances, iv. 9-12.
 - (4) Apart from the law, iv. 13-25.

6. Benefits of Justification, v. 1-11.

- (1) Peace with God, v. 1.
- (2) Access to God, v. 2.
- (3) Exultation in affliction, v. 3, 4.
- (4) Undisappointing hope, v. 5.
- (5) Gift of the Holy Ghost, v. 5.
- (6) Certainty of eternal salvation, v. 6-10.

- (7) Present joy, v. 11.

7. Analogy between Effects of Adam's Sin and Christ's Righteousness; or the Two Heads—Adam and Christ, v. 12-21.

- (1) Through Adam, sin and death, v. 12-14.

- (2) Through Christ, righteousness and life, v. 15-21.

8. Objections against Justification because of its Alleged Immoral Tendency Answered.

- (1) If, "where sin abounded grace shall much more abound" (v. 20), then we should continue in sin that grace may abound, vi. 1.

No. Because the justified are dead to sin, vi. 2-14.

- (2) We may go on in sin, for we are not under law but under grace, vi. 15.

No. Because of two masters—sin and Christ—we are Christ's servants unto righteousness; vi. 16-23.

- (a) Illustration from the marriage relation, vii. 1-6.

- (b) Use of the law to the justified; convict of sin, vii. 7-13, and enlighten conscience, vii. 14-25.

9. Further Benefits of Justification.

- (1) Spiritual freedom, viii. 1-4.
- (2) Spiritual mind, vii. 5-9.
- (3) Spiritual power, viii. 10-13.
- (4) Spiritual motive (whose we are and what we have), viii. 14-25.
- (5) Spiritual wisdom to appreciate and act upon the spiritual motive, viii. 26-39.

10. Parenthesis (ix., x, xi) Solving the problem of Jewish Unbelief and Vindicating the Righteousness of God's Justifying Grace in His Treatment of Israel.

- (1) Some of Israel are saved in Christ, ix.
- (2) All Israel might be saved if they would, x.
- (3) All Israel shall be saved in the Second Advent, xi. This answers an objection started in iii. 1-3.

11. The Justified in Practical Life, xii-xv.

- (1) In social relations, xii.
- (2) In civil relations, xiii.
- (3) In ecclesiastical relations (toleration and forbearance) xiv., xv.

12. Personalial, xvi.

* * *

There are two great and diametrically opposite theories of the history of man. The first is the Christian theory, commonly called the philosophy of the plan of salvation, or the history of the kingdom of God on earth. It is based on the belief that in the beginning God created the heavens and the earth, and made man in His image, and that, when man fell through disobedience to His divine will, God revealed a plan of redemption which He gradually unfolded and which culminated in the Cross of Calvary, and will be consummated when the kingdoms of this world shall become the kingdom of our Lord and of His Christ. In accordance with this theory, Paul says that it was in the fulness of time that God sent forth His Son and that of Him and through Him and unto Him are all things; and John, that all things were made by Him and without Him was not anything made that was made. In accordance with this theory we believe that God hath foreordained whatsoever comes to pass and that all things work together for good to them that love Him.—*Robert Dick Wilson, DD., LL.D.*

THE CLUB

The Menace of Evolution

By A. C. Dixon, D.D., Baltimore, Maryland



THE Greek philosophers between 700 and 300 B.C., were, with one exception, evolutionists. Thales, of Miletus, taught that water was the primordial germ. Mericlitus believed that fire originated all things, and Pythagoras, the mathematician, was confident that number somehow brought life and form into existence. Plato, the greatest of all Greek philosophers, did not agree with his copeers. He believed that man began equal with the gods, and that beasts were degenerate men.

DARWIN AND MALTHUS

Charles Darwin in his university course caught the vision of the Greek philosophers and, rejecting the theory of Plato, became an ardent advocate of the hypothesis that every thing was evolved from beneath; that life originated with germinal, embryonic beginnings; that in nature there is perpetual war which he called "the struggle for existence," the strong and fit destroying the weak and unfit, and thus causing everything to move upward. Darwin did not get his idea of perpetual warfare in nature from the Greek philosophers, who were more benevolent in their thinking. They believed that all life and form were evolved from beneath by quiet forces, but they did not give the strong the scientific right to destroy the weak.

Darwin confesses in his autobiography that he received this suggestion from Rev. Thomas Robert Malthus, an Anglican minister, who died in 1834, when Darwin was twenty-five years old. I do not know that Darwin ever met Malthus, but he was a careful reader of his books and confesses in his autobiography that he got his theory from Malthus. Malthus taught that man increases with geometrical ratio, while food supply increases with only arithmetical ratio. Therefore wars and pestilences are necessary, that the surplus population may be killed off, in order that the remainder may survive.

A little careful thinking makes it clear that Malthus was wrong. Man does not increase with geometrical ratio, while food supply does

increase, "some thirty, some sixty, and some an hundred fold."

But Darwin was deceived by the plausible reasoning of Malthus, and made this mistake one of the foundation stones of his scientific system. It is a libel upon a benevolent God, who has provided enough for man and beast without demanding that the strong shall kill the weak.

Henry Drummond in his *Ascent of Man* shows that he feels the shame of such a libel while he pleads for an altruistic evolution in which is the struggle for the existence of the weak as a mother would struggle for the existence of her child.

The fact that dolphins chase flying fish for food, and that some animals are intended for the food of others does not prove that in nature there is perpetual warfare, but rather the contrary. It is a benevolent provision that some animals should be intended as food for others, so that the strong may subsist without a struggle with their equals for existence.

THE FALL OF DARWIN

One of the most pathetic bits of biography in existence is the effect of this pagan teaching and the atmosphere it produced upon Darwin himself. In early life Darwin was a believer in the Bible as the Word of God, and he believed that God answered prayer. In his later life he confesses with regret that he had lost all taste for poetry, music, painting and religion.

But to the last he was fond of the habits of worms. He wrote the best book on worms ever penned. He glorifies the little creatures as benefactors of mankind none too much. It is all true.

But what I insist on is that any theory or atmosphere that effaces all taste for music, poetry, painting and religion, while it makes one revel in studying the habits of worms, has something the matter with it; and, when we observe that the effect of the theory in others is to drag them down from the spiritual to the natural, from the realm of music, poetry, painting and religion to the realm of the worm as it works in the dirt and dark, we are driven

to the conclusion that there is something in this pagan theory that drags us down into the mud, and robs us of the clearer vision and purer atmosphere of the higher spiritual realms.

It has fostered autocratic class distinctions and is no friend to the democracy which stands for the protection of the weak against the oppression of the strong. The greatest war in history, which has drenched the world with blood and covered it with human bones, can be traced to this source. If the strong and fit have the scientific right to destroy the weak and unfit, that human progress may be promoted, then might is right, and Germany should not be criticized for acting upon this principle.

THE "SUPERMAN"

Nietzsche, the neurotic German philosopher, hypnotized the German mind with this pagan brute philosophy. "The weak and botched," said he, "shall perish; first principle of humanity. And they ought to be helped to perish. What is more harmful than any vice? Practical sympathy with the botched and weak Christianity."

"If what we publish be true," he wrote to an invalid woman, "a feeble woman like you would have no right to exist."

"Christianity," he said again, "is the greatest of all conceivable corruptions, the one immortal blemish of mankind." And he hated it because of its sympathy with the weak and botched. He glorified his ideal German "blond beast" and gave to the world a "superman," one-third brute, one-third devil and one-third philosopher.

Under the spell of his daring brutality, Germany adopted the motto, "Corsica has conquered Galilee."

Nietzsche's philosophy of beastliness has its roots in the evolutionary assumption that the strong and fit, in the struggle for existence have the scientific right to destroy the weak and unfit, and now the only conscience a Prussian has left is a scientific conscience. He has discarded the decalogue, thrown away the Bible and recognizes no law of God. To him whatever is scientific, according to this evolutionary teaching, is right.

The sinking of the *Lusitania* was a good scientific job, neatly executed, and, as a reward, the submarine captain who did it got a knighthood and the children of Berlin, a holiday. Poison gas, liquid fire and clipping the optic nerve of helpless British prisoners, that they might be made unfit for military ser-

vice, were all the result of scientific knowledge and skill; therefore, right. All their brutal barbarities are justified on scientific grounds.

THE SUPER-NATION

Under the spell of Nietzsche's "superman" there came into the disordered brain of the Kaiser the vision of a supernational, a national brute, devil and philosopher, with the scientific right to destroy all weaker nations and erect his throne upon their ruins.

One Sunday morning, four months after the war began, I spoke something like this from the Metropolitan Tabernacle pulpit, London. After the service a man with military bearing appeared in the vestry and said, "I am a German, and why I have not been interned I do not know, but I have an intimation that I shall be interned next week, and before I go I would like to give you a piece of my mind. You have said that this terrible war was due to Darwinian evolution, and I believe it. I hope I am a Christian. I love Jesus Christ and believe the Bible, but my wife and daughter have had their faith wrecked by Nietzsche and his pagan gang. But what I want to say to you is that we Germans got Darwinism from England. We took it from you and worked it out to its legitimate consequences. So, when you mention it again, speak softly, for you are really getting back what you sent." I could not deny it. Back of this war and responsibility for it is Darwin's pagan teaching that the strong and fit have the scientific right to destroy the weak and unfit.

ENGLAND AND FRANCE

This suggests the fact that France gave to Germany her first lessons in the destructive higher criticism of the Bible.

It was Jean Astruc, a learned dissolute French physician, of Marseilles, who first suggested that Genesis had two authors.

Dr. Eichorn, of Germany, took Astruc's suggestion as a clue and announced that he had discovered many authors.

Thus began a movement which has done more to discredit the Bible than any other movement of modern times.

The scientists of Germany took Darwinism from England with its struggle for existence, giving the strong and fit the scientific right to destroy the weak and unfit, and gave to the politicians the infernal dictum that might is right, while the German theologians took from Jean Astruc his composite-authorship-of-Genesis theory and worked it out to the discrediting of the Bible as a revelation from God.

Thus England and France sent to Germany the forces which gave her a *kultur*, that robbed her of her Christian faith and plunged her into the bottomless pit of national degradation.

Through Darwin and Astruc England and France let loose a flock of scientific and theological vultures which put their talons into the vitals of academic thinking and ethics in Germany, destroying faith in the Bible and vitiating the spiritual life of the people. Strengthened by their feasts upon Germany's vitals, these ferocious birds returned to England to wreck the Christianity founded upon the Bible, which has been the glory of English history and which broke the fetters of papal superstition that for centuries retarded the progress of France.

It was hoped that this World War, with its unutterable horrors, would open the eyes of the educators of England and France to the wreck of faith and character which their scientific and theological dreamers had wrought; but, instead of that, the religious, liberal leaders of England and France, realizing that their rationalistic theories and their books based upon them are in danger, are reasserting with nervous haste their destructive teachings. While victory on the side of liberty and humanity has checked, if not destroyed, German militarism, it remains for those who believe and love the Bible to mobilize and fight the battle for the truth which has given to the world its passion for liberty and humanity.—*Watchman-Examiner*.

The Present Age



AGES differ. As generation succeeds generation there is not one monotonous sameness, but continuous change and differentiation. No generation of men, particularly no generation of Christian men, have faced precisely the same situation as that which we face. Moreover, of our age as of former ages, it can be said in the words of the Psalmist: "It shall wax old as doth a garment and shall be changed."

As compared with the immediately preceding ages one of the most outstanding characteristics of our age is that the validity of the Christian life and world view is no longer generally admitted. In the days of our fathers, broadly speaking, the Christian conception of life and destiny was accepted in science, in literature, in education, and so in public opinion and in the better forms of social intercourse. In those days it was not so much the theoretical but the practical acceptance of Christianity that was at stake. Those who were not Christians in life felt that they ought to be, and, for the most part, expected to become such before they died. Or if they believed that Christianity was false, few had the temerity to confess it. While, on the other hand, those who were really Christian had the consciousness of being in harmony with the general bent and tendency of the times. The spirit of the age acted as a support, carried them along, as it were, so that they were like men swimming with, rather than against, the

stream. This, however, is no longer the case. There is scarcely a fundamental idea about God, creation, sin, the atonement, the ideal of conduct, life after death, future judgment—ideas which were once held as common property—that is not controverted in the name of science, that is not uncertain in public opinion that is not questioned in our education. That has not been banished as a topic of conversation even in serious-minded circles. Nay, more; that set of conceptions of thought and conduct that we call Christian is increasingly being supplanted by a radically different set of conceptions. The Christian catechism and confession is no longer generally counted valid. The right of Christianity to dominate the thought and life of the future is widely disputed. In many circles the rationalistic interpretation of life has equal if not superior standing to the Christian interpretation. The issue before the non-Christian is no longer merely the question whether he will permit Christianity to have practical sway over his life. He is faced with the previous question, Is Christianity true? Does loyalty to truth and duty require the adoption of another and different confession and catechism? On the other hand, the Christian no longer finds public opinion and education wholly on his side. Not only in popular books and magazines, but in schools and colleges, the purely human or rationalistic interpretation of life is boldly set forth as the only valid one. Instead of being carried along by the general tendencies in

thought and life, he must struggle against them.

This explains why the situation confronting the church to-day is so often compared with the situation during the first three centuries. In those centuries the church existed in and had to make its way against a pagan culture and civilization. Then the issue of issues was whether Christianity was to dominate the culture and civilization of our western world. In that struggle Christianity won, so that civilization as we know it, with all its defects, rests on and is permeated by Christian principles. All down through the centuries there have, of course, been those who regretted this victory, but it is only in comparatively recent times that they have so grown in numbers as to challenge Christianity's right to continue to reap the fruits of this victory. To-day, however, this right is so widely challenged that the first three centuries of the Christian era is paralleled to this extent at least that the issue is again raised as to whether Christianity is to continue to mould the thought and life of the dominating section of mankind.

If those who reject the Christian confession had the honesty and courage to separate themselves from the Christian church, the situation would be less serious. Unquestionably, in the days when Christianity was fashionable, many were Christians in name, but not in fact. And

if the outcome of the present rejection of the Biblical interpretation of life was a pure church, there would be much gain to offset the loss. As a matter of fact, however, few seem to be leaving the church because of their rejection of the Christian confession. Their policy seems rather to remain within the church in order that the church may be utilized as an instrument in the service of the rationalistic interpretation of life. As a result, we find many calling themselves Christians who reject every fundamental Christian belief, and sermons are preached by the thousands from Christian pulpits from which every distinctively Christian thought is absent. To such an extent is this the case that some of our ablest and most consecrated believers fear we are approaching a situation when loyalty to the Christian confession will require them to separate from existing church organizations even as it did our fathers in the days of the Reformation. We do not anticipate such an outcome, but unquestionably bold and determined confession in word and deed is demanded on the part of every true believer if our Christian heritage is to be passed on, undiminished, to succeeding ages. We must ever be on our guard against the temptation to pare down our Christianity so as to make it more acceptable to our age. The need of our age, as of every age, is a full-orbed Christianity.—*Presbyterian*

What is Christianity?

By Prof. J. Alfred Faulkner, D.D., Madison, New Jersey



IF our Methodist fathers had been asked this question, I suppose they would have replied something like this: "Christianity is the religion founded by Christ and the apostles, which proclaimed Jesus as Prophet, Priest, and King, as Messiah, Redeemer, Lord and Saviour, Who came into the world to save sinners, and Who will save all who believe in Him." Within the last few years, however, a new definition has been widely accepted among us: Christianity is the religion whose chief doctrine is the Fatherhood of God, and whose chief message is service or benevolent activity among men, in order to establish the Kingdom of God. A word, then, on what our religion is might not be unwelcome to your readers.

The universal Fatherhood of God is not only not a peculiar doctrine of Christianity, it was at home both in Judaism and paganism.

It is not only explicitly stated in the Old Testament, but it is at the bottom or background of many parts where not stated in so many words, as in the creation story, the fall story, the ten commandments, the finer passages in the Pentateuch, and is the echo through the Psalms and Prophets. Christ did not have to come to teach men that, any prophet would have done as well. It was a commonplace among pagans that Jupiter was the Father of gods and men. But you say, Jews and heathen were not true to it. Very true, nor are Christians. But they believed it, and according to their light were as true to it as millions of Christians during many centuries, especially during July and August, 1914!

For this reason Jesus never taught God's Fatherhood as something to be taught or believed, but always as something taken for granted, just as He did the existence of God.

For instance, in teaching secret prayer He said, for your Father which seeth in secret, etc. In teaching love of enemies (also a Jewish doctrine, though often honored in the breach rather than in observance, as by Christians) He said, as your Father sendeth his rain on the just and on the unjust.

For this reason also the Jews never resented in the slightest Jesus' references here. They also took the universal Fatherhood for granted. I think the chief doctrines of Jesus they stumbled at were: that He was the Son of God, that before Abraham was "I am," that after the temple (of His body) was destroyed He would raise it up, that He was King, and (at Nazareth) that He Himself—not simply the Father—was to bind up the broken-hearted and proclaim the acceptable year of the Lord. Oh, no; the Fatherhood of God is not a special teaching of Christianity, nor the most important, but is one of the many precious things which it took from paganism and Judaism, reproclaimed, *and alone first made vital and actual.*

Nor are love, service, benevolence, peculiar qualities of Christ and His religion. They are at home in the Old Testament, and they are the glory of some pagan literature and in fact of some pagan life. I am writing this at Grand Pre, Nova Scotia, afar from my books; but if the reader will turn to two men of similar name, but of very dissimilar views, namely, to J. A. Farrer's *Paganism and Christianity* and to F. W. Farrar's *Seekers After God*, he will find that what some make the essence of Christianity is a commonplace elsewhere. And so of life. According to his light, who glorified

service more than Socrates. If Christianity were chiefly service it was a work of supererogation, hardly worthy of a God who had already proclaimed it and embodied it. Therefore men who saw and see straight like Farrer, Conway, and our Humanists, and women like Harriet Martineau and George Eliot, rejected with scorn Christianity as Humanitarianism, because they already had it outside, and because they knew that real Christianity as Christ and apostles taught it was vastly more and vastly different. As to service and benevolence, what we can fairly claim is that *Christ was the first to make it vital, actual, inevitable, and world-wide, by making it a part of a new life.*

In fact there was nothing new or—as apart from Himself—important in Christ's teaching but one thing. All had been an element of the Old Testament revelation, and some of it a radiance of the light which lighteth every man who cometh into the world—Plato, Virgil, Horace, Epictetus. But that one thing was the important thing. It was not God the Father. Isaiah knew Him and told us about Him, and we did not need Christ to add an item or two of new information. It was not service, as I have said. *That one thing was Himself*—what He was and what He did, and how what He was and what He did could become through repentance and faith in Him incorporated in the whole human race as a leaven of purity and righteousness and truth, of love and service and brotherhood, by the Church, which is His body, to the end of the establishment of His Kingdom. And that is Christianity.—*Christian Guardian.*

Christ Our Sanctification

By Christopher G. Hazard, D.D., Catskill, New York



HE apostle Paul informs us that it is not of ourselves that we believe, and not of ourselves that we are saved, but that our faith is a gift from our gracious God, and that of God we are in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. So that with respect to all our concerns we are warranted in forming our expectations of Christ. Given a position in the Vine, the branch abides in hope of growth and fruit through the sap of the divine Spirit in its veins.

This truth is plainer to Christians with regard to wisdom, righteousness, and redemption, than with regard to sanctification. They recognize Christ as their teacher, and his payment of their debt of death as matters that are to be dealt with by faith alone. They feel that the glorious change that is involved in the redemption of the body is a thing that they can only receive. But sanctification, the process of growth by which we outgrow our old selves, the development of the life of God in the soul, seems to them to call for effort as well as faith, to require something of us as well as something of God.

This idea that we must contribute to our sanctification as we cannot to Christ's teaching, his atonement, and his redemption, of the purchased possession of the body, is the secret of that legality, that endeavor to base salvation upon the fulfilment of law, which, with the best of motives, is nevertheless a frustration of the divine grace, a spoiling of faith, and the life and power of the old nature in us that thus maintains its struggle against the new.

For, while it is true that, given our being in Christ, we must co-operate with Him in all our spiritual progress and work, it is also true that without Him we can do nothing. Nothing can originate with us in salvation or service. The branch that bringeth forth fruit unto itself is empty of that fruit that the great husbandman expects of his Son. It is not true that we are to do nothing in salvation, for we are to believe. It is not true that we are to be nothing and do nothing in sanctification, for we are to be like Christ, and we are to do all the things of His commandments, but always and forever, whatsoever is not of faith is sin: all self-will is sin, even our good works may be sin; without faith it is impossible to

please God. God never expects anything of us first or alone. He expects all our things of us because in Christ He is our all in all.

We are sanctified by faith, then, by faith that works by love, a love that is shed abroad in our hearts by God's Spirit, who is given unto us. Thus the law of liberty, the law of the Spirit of life in Christ Jesus, makes us free from the law of sin and death; we grow in grace, but never grow into it.

It is thus that the mind, or imagination, is stayed upon Jehovah, and thus we are kept in perfect peace. We say with the Psalmist, "Jehovah will perfect that which concerneth me." With another we say:

"And so I have cast myself recklessly out,
Like a chip on the stream of the infinite will,
I pass the rough rocks with a smile and a shout,
And I just let my God his purpose fulfill."

It is thus that the righteous man flourishes like the palm tree, and grows like a cedar in Lebanon. Thus is he fat and flourishing, bringing forth fruit in old age. God is exalted in his own strength thus, while we sing and praise his power.

The Flying Years

By the Reverend John Grant Shick



DASSENGERS all are we traveling through this world on the train that is called "the Flying Years." Hoary headed Father Time sits in the engine cab with hand upon the throttle and eyes looking down the long track toward the land where dwells eternity. The road may be long and devious but he knows that he must certainly bring us into the city. The puffing of the engine is heard with mathematical regularity, like the ticking of some great clock wound up to run till "time shall be no more." The ringing of the bell seems, at times, like the glad annunciation of a birth or the joyous proclamation of the nuptials; anon it seems the tolling of a requiem for the dead, while the shrieking whistle runs the whole gamut of human passions.

We can not recall when or where we first got aboard this train—some one placed us there and journeyed with us a little while—perhaps is with us still. Our first recollection is of staring idly out the window at the fleeting landscape and wondering at the posts seen at intervals along the way. As we older grew

we were told that the posts were milestones that marked the years and epochs of our lives in our journey to the unseen world. With childish impatience we counted them and complained at the tedious rate of travel. Talk about eternity! It seemed that it surely must come before the next milestone hove in sight! Our elders bade us patience, knowing full well that the time would soon come when we might wish to slacken pace a little.

Despite our childish complaints we finally reached a milestone that told us we had reached the years of maturity and we hoped the driver might accelerate his pace. We had not yet learned that "The Flying Years" moves ever with measured tread and that the apparent difference in the rate of motion is in ourselves rather than in time.

Now we hear the stern call of duty and the charming call of pleasure, and are so absorbed that we take no note of our flight. We gaze in fond admiration on the face of one who sits beside us, the sharer of our joys and sorrows; or gently care for those small passengers whom we in turn have placed aboard

the train. Another look at that dear face beside us and we startle to note the deepening lines of care and to see that once raven locks are turning gray. The little ones for whom we just now gave such anxious, tender thought, are merging on to manhood and womanhood.

Snatching a moment from the cares that have distraught us we turn our eyes again to the landscape and are amazed at the speed with which we seem to be traveling. A milestone flashes past that tells us that our journey is at least half done. We wonder now at our impatient thoughts a few years ago; there is so much to be done and the days and years are, oh, so short!

Resolutely we turn our eyes from counting the now fleeting milestones to awaiting tasks, and again become oblivious to our flight. But hands that once were cunning begin to falter at their tasks, the breath comes a little shorter and we begin to feel a strange sense of weariness creeping over us. Around us are still the voices of childhood and the shouts of manhood, but they seem distant and of the past. We awake to the fact that we are nearing the end of the journey, we are startled to see how

swiftly the milestones flit; we begin to weary of the ever accelerating speed and to wonder if it will never cease. Interest in the present gives way to memories of the past and dreams of the future.

We wonder how far it is to the terminus and what our impression will be on arriving. If we have made friends of the Great Conductor we are conscious of a great peace and are assured that the end of our journey will be in peace. Alas, if we have failed to gain Him for a friend!

For us the train seems to be slackening its pace, gently, quietly almost imperceptibly, even as "the silver cord is loosed." The shades of night gather round us, but in the distance we discern lights that grow brighter and yet brighter to eyes growing dim to visions of the earth. What's that music that we hear? Why the "band" is at the station to greet us! God has sent His musicians, the heavenly orchestra, to welcome us home! "The Flying Years" come to a stand; we have reached the station over whose portals is one word, written large—ETERNITY.—*Central Advocate.*

Disillusionment

By Hugh W. White, D.D., Yencheng, Kiangsu, China



CHRISTIANITY victorious, missions flourishing, the whole world Christian-tinted. Suddenly we discover that Christianity has lost its life-giving principles. Alarmed at the rapid spread of Rationalism various movements were launched to reaffirm the principles on which the respective denominations were originally established. It seemed unthinkable that strong Evangelical denominations could give up faith in the Bible, in salvation by grace, in the resurrection, until put to the test. Then came disillusionment—and discouragement.

What caused this change? Evangelicals were self-confident, unconcerned, while Rationalists were wide awake, thinking, exercising "statesmanship," planning.

Rationalists sought and gained recognition at Union Meetings and then used the law of courtesy to intimidate; introduced books aiming to discredit the authority of the Bible in our schools; and then schemed to place their men in positions where the minds of the youth could be molded and controlled.

And, mark you: Nothing disparaging must be said against these our brethren, our "colleagues." That would be a sin against love!

What of the future? History teaches that men drift farther and farther away from God, wise in their own conceit. Of a sudden God calls a Noah, an Abraham, a Luther, and starts a new movement which spreads over the world with life-giving power!

God now calls for men who will accept the Scriptures as the Divinely inspired record of God's revealed plan of redemption for a sinful and lost race; for men who are willing to come out, and make a new start.

God works on constructive lines. When a church begins to decay he does not infuse it with new life—he starts another. The principle on which new movements start are never a new discovery in science or sociology. Such movements begin by re-exhuming old eternal truths. For Noah and Abraham it was Monotheism. For Christ, the Reformers, the Wesleys, it was the Scriptures *vs.* human tradition, salvation by grace rather than by works.

While this movement has been brewing in the home church for some time, strange to say, it is China that has forced the issue. China is perhaps, the ganglion of Christendom. Here representatives of all the churches and societies necessarily come in contact and what touches these reacts on their home churches.

The crisis in China came when in a large union conference the Rationalists attempted to malt one who wished to testify of his faith in the Divine authenticity of the Bible. As a result of the action of this conference the Bible Union sprang into existence. Then the manip-

ulators of the great Shanghai conference of 1922 tried to shut out all expression of faith in the fundamentals of the Christian religion. In this they showed the powerful grip they had gotten on all union movements in which Rationalists were recognized.

Patrick Henry said: "The lamp by which our feet should be guided is the lamp of experience." The necessity of realignment is becoming more and more recognized. The future is big with promise. May the time soon come when we shall have a Bible Church, and nobody preaching down God's Word!

Fighting the Disease of Discontent

By Uthai V. Wilcox



HERE is an interesting story found in the Old Testament (1 Kings 21:1-5) that must have been written for the readers of 1922. It will interest you if you will uncover the Bible from the center table or in the corner of the bookcase and turn to it. Also Psalms 37:16; Proverbs 16:8; 1 Timothy 6:6. This incident of old brings a mirror to our trouble and a helpful thought to clear the mist from our vision.

Ahab's summer palace at Jezreel was one of the most gorgeous in the history of Israel. Time and money were as naught in considering the beautifying of it. It was the first of the Jewish palaces to be inlaid with ivory.

The nation had heard of Solomon's ivory throne, but never until now of an ivory palace. It must have had beautiful gardens outside as well as beautiful rooms inside. Doubtless Ahab had plenty of land to cultivate by landscape gardening, and doubtless he had plenty of vineyards. But he was not content with that which he had, but must needs covet that which his neighbor had.

Naboth, his neighbor, happened to own a very desirable vineyard near the palace grounds, and Ahab felt that that particular vineyard was absolutely necessary for the beautification of his grounds. So he made Naboth a very flattering offer for the land.

What must have been his utter astonishment and indignation when Naboth refused to sell. What? Refuse to gratify the whim of a king? He went back to the palace and proceeded to do a very undignified thing, a thing most unpleasant to record concerning a king—he proceeded to sulk. All which shows that mon-

archs are human and, as we have lately found out, very apt to love and hate as do ordinary mortals.

This prince of the realm, this man with a beautiful home, who had all the desires of his appetite gratified, this king who was envied by half the world, was utterly discontented because he was *refused* one little thing.

Ahab was suffering from the same old malady that is afflicting the world to-day. It is a disease that is called by many names, some political, some legal, and some religious, but the residue of which shows in the divine test-tube as the black crystals of discontent—selfishness.

Discontent is a plague that is eating at the heart of the world. The workman is discontented because he has to live in a cottage in a row with a lot of other cottages, all exactly like his own. He wishes he were the superintendent so that he could live in elegant apartments. And the superintendent is discontented because he has to live in an apartment and wishes that he could have a house in the suburbs and an extra automobile like the manager.

And the manager of the plant wishes he could afford to keep an establishment in town and a summer home at a fashionable resort like the owner. And the owner of the business is discontented because his workmen want more wages, and shorter hours, and there is lack of production, and the political situation does not suit him, and he complains that he hasn't had a happy time since he was a boy, and wishes that he could have "love in a cottage."

And so the wheel goes round and round in an unending discontented circle, and it man-

ufactures strange doctrines called sometimes Bolshevism, Sovietism, Socialism, Anarchism, and destruction.

It would seem that men no longer understand the proverb, "Better is little with righteousness than great revenues with injustice." The desire for money, or social position," the "little tin god of the American people," the desire to keep up appearances and enjoy all the luxuries, has exalted revenue above righteousness, and has brought unhappiness to thousands of homes, and has spread the plague of discontent world-wide.

If history teaches anything it tells us that those who are discontented with their tasks and temperaments and look with envious eyes upon another's talent have made themselves sons of folly. Rebellion can not *build* happiness. But rebellion can *wreck* happiness. Discontent can furrow the face, sour the affections, twist the judgment, turn communities into traitors, and homes into hell. There are very few who covet another's temperament and station in life who realize what they ask.

One wishes himself the promoter, and does not know that he is worried over his multitudinous transactions, and fears the breath of trouble that will bring the crash. Another wishes he was a Stevenson, but he forgets that not a moment of the great author's life was free from pain, and that in order to write he was often propped up in bed so that he could hold pen and paper. Or one wonders why he can not be a Beethoven with the world at his feet, but he forgets that the old master was deaf and never heard a sound of his glorious music. They envy the financier who rides past their houses every day in a limousine, but they forget that his son, the boy he loved more than his own life, or his wife, or daughter, was taken away from him, leaving the world quite empty.

Somehow, God has a way of evening up things, and greatness can not come to us unless we are willing to pay the price.

After all is said and done, no matter how discouraged and discontented you sometimes get with your lot and place in life, would you *really* change places with anybody else?

There is an old story about a peasant who was so discontented because he had to carry a heavy load that one day he dropped it in the road and bitterly prayed for death. Suddenly the angel of death stood beside him. "You called me," said Death. "Yes," answered the frightened peasant, "I wanted you to lift this

load to my shoulders, for this load is very dear to me!"

That story describes us all. Spells of discontent come upon us, spells when we sit out on a branch of our own roof-tree like a squirrel and scold away at a wicked world because ours is such a hard lot. But if it came to the test we wouldn't change our lot. Think, now, would *you*?

And there is a cure for this discontent. We can say, "God put me in this world to work for Him, and I am going to do this work that I am doing *for* Him." That sort of attitude is guaranteed to turn discontent into happiness. But you have to believe what you say.

The opposite of discontent is contentment. We desire to be content with our lot in life and we must strive for the best. But we must do our striving unselfishly, nobly, and with clean hands and a pure heart. If we wish for true happiness we must add another thing. That is the companionship of Jesus, who knew the value of everyday joys; of the Carpenter of Nazareth who forever cast a halo over all such labor as discontented men call drudgery.

There is a story told about an old sculptor who had among many other pieces of work in his studio the model of a beautiful cathedral. It was covered with the dust of years and nobody admired it, although it was an exact model of a very famous building. One day one of the attendants placed a light inside of the model and its gleam shone through the beautiful stained glass windows. Then all stopped to admire its beauty. The change wrought by the light was marvelous. It made a thing of beauty from something that appeared very ordinary.

There are lives like that cathedral model. Their beauty of character, their actions and their words, are covered with the dust of discontent and selfishness, but with the light placed within—with Christ within—their true selves shine forth with a beauty at which all about them stop to marvel, and they, too, have the joy and the music,—and they are happy.—*Watchman.*

* * *

I am of the opinion that the chief dangers which confront the coming century will be religions without the Holy Spirit; Christianity without Christ; Forgiveness without repentance; Salvation without regeneration; politics without God; and heaven without hell.—*General Booth.*

Rescuing a Beautiful Word

By George Clarke Peck, D.D.



THIS rescue would not make a paragraph for the daily prints, as would the snatching of a child from the sea or a burning building or the wheels of an onrushing vehicle. Yet sometimes the redemption of a great word may be more important than the saving of a human life. Words also are vital; cut them and they bleed. And there are words of arterial circulation so rich and full that they carry life to the world. We can not afford to let them drown in seas of misunderstanding, or burn in fires of controversy, or harden with formalism.

Such a word is evangelism. It is a sort of tonic note in the New Testament scale. Sharp or flat it, and the chords go wrong. The making of all "harmony of the Gospels" is in it. 'Tis a singularly beautiful word—even in its etymology. Translated literally, it describes a ministry both luminous and potent, albeit tenderly human. Change the letter "v" back to "u," which it originally was before considerations of euphony got hold of the matter, and you have it—Eu-angel-ism, the function of playing good angel. Stripped of encrusting dogmatism and emptied of denominational bias, that is the meaning of evangelism—to act the part of the good angel, and the better the news the greater the passion of being its messenger.

Said the Earl of Beaconsfield, once, as clincher to his argument: "My lord, I am on the side of the angels." So far as he was concerned, that closed the debate. Nothing remained to be said by way of apologetic or guarantee, if the side he was on was the angels' side. But better than to be on the angel's side is to play an angelic part in life—to do the sort of things that in the olden times such ministrants were supposed to do. 'Twas an "angel" that came to Daniel in his peril and shut the lions' mouths, an "angel" that broke Peter's bonds and led him forth through one street, till he could escort himself. They were "angels" who made a lonely lad forget how hard a stone pillow was at Bethel, and still "angels" who broke the long fast of our Lord in the wilderness. Drop the notion of wings and diaphanous raiment, and what you have left is the very essence of angelic business. Deliverance, consolation, refreshment, redemption—this, in the broad sense, is "good-angel-

ism." In a narrower, and yet richly inclusive, sense it is the paramount business of the Christian. Let the good news which the messenger bears be the name and might of Jesus; let his function be discharged with all gentleness and healing skill, and you have the best that evangelism means.

"Do you believe in fairies, Mac?" asked a Scotch poet of his friend. "Indeed, I'm not so sure," was the reply. "But do you believe in them yourself, Mr. Cunningham?" "I once did," came the answer, "and I would to God I did so still, for mountain and moor have lost much of their charm for me since my faith departed."

A worse tragedy than that befalls when one ceases to believe in the angels, and a still worse tragedy when one ceases to *play the part of* good angel. God intends so many benefits and bounties that the herald may well despair of being able to utter the wealth of them. Forgiveness covers so vast a territory of life that the ambassador of reconciliation never can exhaust his commission. Redemption has so many bearings it seems a shame to limit it to a sort of forensic deliverance. Evangelism, at its best, implies all the enlargements and release-ments, all the readjustments and new births of the better day whose dayspring Jesus was. Evangelism has been narrowed and circumscribed long enough. How about allowing it to be as great in reach and as inclusive in spirit as is the business of all the good angels of life?

According to the nomenclature of the Bible, there were four "Evangelists." They told the good news of God. Each in his own way, with the dialect of personal experience of his Master, put his sermon into a book. But what of Peter and James and Jude? And Paul, the greatest "evangelist" of them all? Were they not "all ministering spirits," commissioned for the deliverance of the captive and the proclamation of the acceptable year of the Lord? Only a fragment, I suppose, of their evangelism ever got between the covers of a book. The rest of it was written deep and lustrous in the lives of friend and foreigner blessed by them. Paul's sermon on Mars Hill was not his greatest; his greatest was Timothy or Philemon or such another. I should like to have asked Paul's captain or their disastrous voyage what he thought of Paul as an evangelist, of the sheer manfulness and solid comfort

of him, of the privilege of carrying him as passenger. Evangelism is not a speech, it is an accent: not a scale, but a note—"The Evangelistic Note," as Dawson felicitously described it. It is an atmosphere, rather than a program. It is the spirit of the good angel, the overtone in the music of the bearer of the Good News.

I recall vividly my evangelic father's impatience with the word and work of the "professional evangelist," so called. He seemed to think, did my father, that any man truly called to the cure of souls in a parish was commissioned to be an evangelist also. And he would have been equally frank to insist that the man of the cloth was set apart to play good angel all the time, and in every role of his ministry. He would have said: "I am sure that every sermon ought to make men think hungrily of Jesus, and every touch of the human shepherd among his flock ought to convey the magnetism of his Lord." I wonder if he would have hesitated to lay the same urgency upon all the members of the flock? There is a narrow sense, of course, in which some only are called to be "evangelists," as others are called to be "teachers," and still others to be "shepherds." But, in the broad sense of the word, every follower of Jesus Christ is appointed to carry the good news and play the joyous part of good angel. Nobody excepted—not even the children!

I could name a home in which the evangelist who did more for husband and wife than all their frock-coated preachers had done was not able to talk when he delivered his greatest sermons. He was their baby—and not desired, either. He was the good angel of reconciliation. He made them Christians in a new sense. He brought rebirth to her who had borne him. He sent them back to one another's arms and to their knees. What an accredited evangelist was "Tiny Tim" in Dickens' story. His childish preaching was in demonstration of the spirit and of power. He achieved that which few clergymen are able to effect in their tight-fisted parishioners—he burst the purse-strings of Old Scrooge. Dr. Cortland Myers used to tell of a half-witted lad, an oft-apologized-for member of the church, who, at the climax of a revival meeting, approached the most prominent unbeliever in the congregation, a lawyer untouched by pulpit appeal. At the lad's temerity, the congregation gasped, and the meeting closed in dismay. "What did you say to him?" asked the indignant pastor afterward. "I asked him to come to Jesus," was the fal-

tering, but explicit, reply. "And what did the gentleman say to you?" "He told me to mind my own business," answered the embarrassed evangelist. "And what did you do then?" pressed the pastor. "I told him to go to the devil," confessed the lad with some fire, hallowed or otherwise. But God oft chooses the "weak things of this world to confound the things which are mighty." And, according to the sequel, the lawyer accepted, as indicating an unbeliever's true destination, the rough rejoinder and before sunrise was asking the way of a disciple.

But I am not thinking specially of the evangelism of protracted meetings and stated appeals and the like. Enough has been written concerning them. To be able to "speak a good word for the Lord Jesus," out of the fullness of a devoted heart and at the crucial moment, is one of the most beautiful accomplishments of earth. It is a great fashion of acting the part of good angel. But what of the evangelism of a cup of cold water given in the name of a disciple? There's an evangelical way of doing that. And what of the evangelism of a widow's two mites which makes a farthing? How far, think you, has that sermon reached? And what of the evangelism of a box of spikenard, very precious, broken over the feet of our Lord and without audible word? The fragrance of that gift has become part of the gospel itself. Love has a thousand ways of being the good angel in the name and for the honor of our Lord—and all of them, born in grateful, forgiven hearts, and reaching toward others savingly, are the ways of evangelism.—*Pittsburg Christian Advocate.*

* * *

"In every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid; that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings bank. In another generation I believe that liquor will have disappeared, not merely from our politics, but from our memories. The very words associated with it will drop out of our vocabulary; a new race of young men and women will have grown up to whom these words will have no significance."—*President Harding.*

* * *

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Not Forward but Backward



WITH the present facilities for the action of one mind upon another movements of thought work much more rapidly than in times past. Tendencies which once required a century or more to develop their real character now disclose themselves in a decade. Theories soon flush into full life or fade with the passing of a day; and theologies quickly ripen or decay.

Progressive Theology

Not many years have passed since the beginning of the movement which heralded its coming as "Progressive Theology." But these years have been sufficient to determine its character and its trend. We know now where it has been going and where it is going. We know that it has startled many who neither opposed or espoused it, that it has disappointed others who had hopes for it, and that it has carried some of those who threw themselves into its current far beyond where they expected to go. Men who know how to break with a current and swim for shore when it is carrying them down stream have saved themselves, but others have been swept hopelessly out to sea and are likely to land in a very strange country.

A Transition Period

When it was first seen that the movement was not meeting expectation it was said by way of apology that we were in a transition period and that transition periods are usually more or less destructive for the time being. But progressive transitions are almost invariably marked by a distinct view of something in front. The transition from the old stage coach, for example, to the new railroad train was not made general until the locomotive was on the track. Men were sure of a ride by rail before they stopped climbing into or on top of the old coach. The misfortune of progressive theology was that it had nothing definite in front. It asked men to leave theological beliefs which had worked well for others which had not worked at all, which, so to speak, were not yet out of the shop, and which seem strangely unable to get out of the shop. It was declared that the old revival was a thing of the past and that we were to have a new revival, but the new revival did not come. It was always down the road or up the road but could not be

made to put in an appearance. In the meantime the devil was awfully busy.

Saints Outside the Church

To make amends for this failure some of the leaders of the new movement began to discover saints outside of the church. This field was worked industriously for a time, and there were those who almost persuaded themselves, if not others, that most of the good people were in the world and not in the church. But even this had its limit.

Evolution

And now as a kind of last resort, there has been a turning to evolution. But evolutionists like to talk about a hundred thousand years, a million years and two and three million years. But few churches want to wait two or three million of years, or even a hundred thousand years. Pastors as a rule would like to see something transpiring before they reach the "dead line," and most parents who have any religion at all want to see their children converted before they are dead and have been in their graves as long as a dinosaur fossil. Evolution as a theory is pretty, but in practice nobody who means business wants to sit down and wait for it.

Progressive Theology Diasastrous

Hence "Progressive Theology" has proved disappointing not to say disastrous, and it is time to dismiss its pretensions. To use a phrase of men, it has not made good and it is not in it to make good. The term progressive is a misnomer. Its tendencies have been toward heresies as old as the discussion of the meaning of the gospel. Some of its leaders have become Unitarians, and Unitarianism is much older than Middle Age Theology. Others have virtually reduced revealed religion to natural religion and natural religion is not new. In fact no theological movement for years has been marked by so pronounced reversion to former types of doubt, denial and departure from the faith.

Not Forward, But Backward

The delusion that we have been introduced to a forward movement should now be put away. It has not been a forward movement, but a backward movement. It has not given to preachers of the gospel new strength. It has sapped many pulpits of the strength which they once had. It has not given to the

people new nourishment, but in some churches it is feeding them on the husks of dry philosophy and chilling criticism. We might as well expect a child to grow on a diet of ten-penny nails as to expect churches to flourish on some of the preaching which is given them. It has not drawn the young people to the churches. It has frequently driven them away. It has not converted the people, it has more often left them with the feeling that they could

get along without conversion. It has been a distinct weakness and hindrance. It has brought reproach upon us which we did not deserve, and it has robbed us of honor which we did deserve.

It is time, we repeat, to drop it, and to give ourselves loyally to those things which have made forward movements in the past, which make forward movements now and always will make them.—*Advance.*

The New Genesis

By Professor Harold W. Clark, B.S., St. Helena, California



ND it came to pass that in the course of eternity; that the dim aeons became merged into time; the primary chaos became cosmos; and the heavens and the earth were differentiated. The attraction of the particles one for another caused them to gather into suns and planets. Upon one of these, called the earth, the cooling and contraction caused seas to be deposited in the lower depressions. Here in the course of centuries, aggregations of gelatinous matter under the influence of the sunlight moved about and took on the powers and activities of a living cell. Thus the Primordial Cell was produced.

And the Primordial Cell enlarged and became modified to better meet its environment; and so it begat the Ameba.

And the Ameba grew a whip-like flagellum by which it propelled itself: and so it begat the Choanoflagellate.

And the Choanoflagellate found itself at a disadvantage by reason of its solitary state, therefore it took to itself others of its kind: so it begat the Proterospongia.

And the Proterospongia gathered its members into a hollow tube, perforated with canals for the entrance of sea-water bearing food: and so it begat the Porifera.

And the Porifera begat the Enterozoa, whose walls had lost their pores.

And the Enterozoa begat the Coelomocoela, with two body cavities.

And the Coelomocoela by elongation and modification begat the Platyhelminthes and the Nemathelminthes; thence the development took the form of long arms reaching in five or more directions: so was begotten the Protocoelomata.

And the Protocoelomata begat the Asteroidea, which is by interpretation the starfish.

And the Asteroidea begat the Echinoidea, which in the English tongue is called the Sea Urchin.

And the Protocoelomata also begat the Balanoglossus, which begat the Tunicata, which begat the Amphioxus, all of which are unknown even to this day except among evolutionists.

And from the Amphioxus arose the Vertebrates, whose genealogy is recorded in the book of the evolutions of the human race.

For the Amphioxus begat the Cyclostomata, those eel-like creatures known to those men who frequent the great waters.

And the Cyclostomata begat the Elasmobranchii, the same is the progenitor of the modern sharks.

And the Elasmobranchii begat the Selachii, fishes having no bony skeleton; thence came the ancestors of the Ganoidei, from whom came Teleostii, the true fishes.

Now it came to pass that the Teleostii became sore discontented with their habitation, so by long floundering upon the sand and mud at the shore line they induced warts to grow upon their bellies, eventually evolving flippers that in course of time were modified to the form of feet. Thus the Teleostii begat the Amphibians, of whom Stegocephalia and Dinosauria became the fathers of two tribes, the former of Mammalia and the latter of Aves, or fowls.

For the Stegocephalia, or giant frogs, whose remains today are as large as oxen, begat the Theromorpha, whose tomb may still be seen in certain rocks.

And the Theromorpha begat the Monotremata; the same is the Duck-billed Platypus of Australia.

And the Monotremata begat the Marsupiala, of whom Kangaroo is the chief.

And the Marsupiala begat the Insectivora, the ant-eaters and all their tribes.

And from the Insectivora arose the Lemurs, who begat the Monkeys, the latter in the language of science are called Cercopithecidae, these having tails.

The Cercopithecidae begat the Simiidae, whose tails are minus.

And the Simiidae begat the Pithecanthropus erectus, that inhabited the Pliocene Java and Islands of the sea.

And Pithecanthropus erectus begat Homo Neanderthalensis, who became the father of Homo sapiens, known among the ignorant people as man.

Thus the generations of the Homo sapiens were finished, and by his erect bearing and superior intelligence, as his name seems to indicate, he took his place at the head of the multitude of lower forms which he had cast off in his upward progress.

Advanced Thought, Evolution, Higher Criticism

By Bishop C. C. McCabe, D.D., LL.D.



THESE are great subjects—often learnedly adverted to by speakers at Conferences these days. They always set me thinking—and these are my conclusions: 1st. Gabriel, with all his centuries of experience, with a mind trained in direct contact with the Supreme Teacher Himself, cannot think of anything more glorious than this, "His name shall be called Jesus for He shall save His people from their sins." That is advanced thought enough for me. 2d. There is no evolution like the evolution of a human soul that emerges from the bondage of sin into the glorious liberty of the Sons of God. 3d. The higher criticism that does away with the vicarious atonement of Jesus Christ and with the inspiration of the Holy Scriptures is a curse to the Church of God and is doing infinite harm to individual souls with whom I am acquainted. It has turned several young men away from the ministry and sent them to secular life and secular employment, when they expected to be Methodist preachers. Yea, more! it has destroyed their spiritual life. A Methodist preacher told me only a few days ago, with many tears, that his son, before he went to one of our schools, used to come in to prayers and read the Scriptures with the family. He never does so now. His spiritual life and our family Christian companionship are destroyed, and that, too, by teachers who were expected to guide him into the ministry of our Lord Jesus Christ. Now, here is my idea of the "advanced thought" we preachers ought to think of and talk about.

I told the following story at the recent session of the Central Pennsylvania Conference. Some one writes you it was discourteous. I do not think so. It illustrates the advanced

thought, and the evolution, and the higher criticism that charms my soul and sets me singing:

"While the angel choirs are crying
Glory to the great I AM,
I with them would still be vying,
Glory! glory to the Lamb,
O how precious
Is the sound of Jesus' name."

This was the true story I told. Far down in my vast diocese of South America, in a little town in Paraguay, there lives an Indian by the name of Bogado. A marvelous evolution has taken place in that man's soul. He has illustrated the advanced thought of Gabriel and he is prepared to be a critic and a witness of the plan of salvation. "Believe in the Lord Jesus Christ and thou shalt be saved." That is the way Paul put it to the Roman jailor at Phillipi, and Paul was quite an advanced thinker and quite a higher critic—in his way.

If in that town in Paraguay any boy of fifteen years had been asked, "Who is the most wretched drunkard in all Paraguay?" he would have answered, "Bogado." "Who is the biggest liar?" he would have answered, "Bogado." "Who is the most blasphemous sinner you know of?" he would have answered "Bogado."

One day Bogado found a leaf—a single leaf—of the New Testament. He read it; it charmed his soul. "The Word of God is quick and powerful." He took it to the Roman priest. The priest tore it up and stamped it beneath his feet. Bogado's curiosity was excited. He never rested till he owned a copy of the New Testament of the dying love of Jesus. By and by the great evolution took place. Bogado became an advanced thinker.

He was prepared to be a higher critic of that wonderful statement, "God can be just and yet the justifier of him who believeth in Jesus." He stopped drinking, stopped swearing, stopped lying. The expression of his face was one of joy unspeakable and full of glory. Bogado was converted, pardoned, regenerated; saved and started on the march for heaven. He is now a local preacher in our Church and has services in his own house. If anybody can think of anything beyond that, please

write it to me. If there is any evolution greater than that, let me know about it.

My memory is full of such facts. Every speaker who comes to my conferences talking about advanced thought, evolution and higher criticism, is liable to get one of them as an illustration of gospel advanced thought and gospel higher criticism. And you must not charge me with discourtesy if I obey my conscience and tell them to the people.

Paul's Vision of Christ

By Edwin Whittier Caswell, D.D., Middletown, Delaware.



AUL'S conversion was the greatest event in the history of the early Church. It meant that the tide of salvation had broken through Judaism and would flow over the Gentile world. Suddenly, while on his way to Damascus to persecute the Church, Saul and his company were stricken down by a flash of light brighter than the sun. Saul then heard a voice which thrilled his whole being, crying, "Saul, Saul, why persecutest thou Me?" The astonished man exclaimed, "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." The great Jewish churchman, who had thought Jesus a false prophet, was suddenly captivated, captured and convinced that the one speaking to him was the true Messiah, and in that thrilling moment he had surrendered all, to become a minister of Christ's Gospel to all people. He realized that the wolf had been changed into a lamb, the bigot Saul into the self-sacrificing Paul. He became conscious that Christ was the divine Son of God, for he saw the glory of God in the face of Jesus Christ.

Paul must also have realized, as he saw the body of Jesus, that the doctrine of resurrection would become the great bulwark of the Kingdom. In that moment, he must have gotten the outline of his discourse on the resurrection. He did not need longer faith to believe in the resurrection. He knew the fact. Faith was lost in sight. He could exclaim ever afterward, "Have I not seen the Lord? Did he not reveal His Son in me and to me?" This was why he was never ashamed of the Gospel of Christ. It was as real to him as life itself. He saw the Lord, not only with the natural eye, but he saw the moral majesty of Jesus, with the vision of his soul. It is essential to

every follower of Christ that he should know God had spoken to him through His Son. Uncertainty of our salvation and of our authority in His service damages the message we bring. There is no reality more real than the soul's communion with Christ. While we may not expect such a miraculous awakening as Paul experienced, we may become just as certain of the fact that we have seen the Lord.

At several other times in Paul's life, he had near visions of Jesus. After he had delivered his wonderful sermon at Athens with apparently little effect, he left the city of culture much depressed and entered Corinth, one of the most profligate cities of the world. Among the Jews in Corinth he met with great opposition, mocking criticism and blaspheming words. One night, soon after he fell asleep, Jesus appeared to him again, and said, "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set upon thee to harm thee, for I have much people in this city." How the weary, persecuted Apostle must have been comforted by those helpful words and the sweet visit with his Lord. He tarried eighteen months in Corinth and wrote his greatest Epistles to the Church he founded there.

Paul speaks of a visit he had with Jesus soon after his conversion, while he was praying in the temple. The Lord said to him, "Make haste and get thee quickly out of Jerusalem, for I will send thee far hence unto the Gentiles." How glorious for Paul ever to know that his divine Master was guiding him every step of his earthly journey!

At a later period in his ministry, when forty men in Jerusalem had banded together to kill him, he had another vision. The Lord stood by him and said, "Be of good cheer,

Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." How that interview must have sustained the Apostle during his two years imprisonment at Cæsarea, giving him strength to preach courageously before Festus, Felix and Agrippa. Paul's appeal to Cæsar compelled the Roman government to transport him to the imperial city, from whose seven hills he would speak to the whole world.

We may not have the visible visions of the Master's presence that Paul needed in the first presentation of the Gospel to the world, but we may enjoy the sweet testimony of the witness of the Spirit. As Jesus says, "He shall take of mine and shall show it unto you." The voice of Pentecostal power may be stronger

and more impelling than the voice of Jesus to Paul.

It took a mighty revolution to transform the man who was steeped in the heredity of bigotry through many long ages. We do not today need any miraculous manifestation to prove the identity and divinity of our Lord Jesus Christ. We need not see Him in the flesh. We have passed the kindergarten period. The real Christ is spiritual; "the letter killeth, the spirit maketh alive." The anointing of the Holy One needs no visible tongues of fire. Power is invisible; we live and move and have our being as seeing the invisible One. So we may exclaim with the great Apostle, "I know Whom I have believed."

The Father of our Lord Jesus Christ

By Charles Roads, D.D., Easton, Pennsylvania



HAVE you ever thought of what God being the Father of our Lord Jesus Christ has to do with His Fatherhood to His earthly sons and daughters? Plainly, first of all, as emphasizing to us His unspeakably perfect Father-love!

The father-love exercised on such a being as Christ His Son from all eternity has reached the heights and depths and lengths and breadths that Paul saw in his vision of it, beyond all human thought, or emotional measure, or affectional experience to infinite degree. Lost in wonder, in flights of imagination, in depths of warmest feeling, how can we ever even apprehend it worthily? Never of course in any sense comprehend it.

But practically the glory of it is that this father-love of God toward His Son Jesus Christ is the father-love that stretches hands toward us. Such is the Heavenly Father we have who was Father to our Lord Jesus Christ from all eternity. In this view read again Christ's words, "If ye then, being evil, know how to give good gifts to your children how much more shall your Father in heaven give good gifts unto His children?"

Here is light upon "how much more," as much more as He who was Father to Jesus Christ from all eternity has become a more wonderful father than we who have been fathers, imperfect fathers to imperfect children, for a few years! The Fatherhood of

God is His eternal attribute, His infinitely perfect love as a Father, as really as His power and wisdom and faithfulness have been Omnipotence, Omniscience and Unchangeableness.

Therefore, indeed, "what manner of love the Father hath bestowed upon us that we should be called the sons of God!" What manner of love? Nothing short of the father-love that He has to His Son Jesus Christ from all eternity as the Father of our Lord Jesus Christ. If we have thought of God's Fatherhood as in any sense a lower attribute than Omnipotence or His Omniscience let us now put it forever beside these.

This Fatherhood of God in Christ's view and in the Apostles Paul and John is now wholly spiritual. It is the relation given to the son who was dead and is now alive again, the Nicodemus only when he is born again, to the man delivered from the body of death which sin is to freedom from the law of sin and then witnessed to him by the Spirit of God prompting the saved soul to speak it, Abba, Father!

The now current and popular Unitarian notion that all men, sinners also, are the sons of God is not the teaching of the Elder Son. For He told the sneering and resisting Jews that they were of their father, the devil; and that the prodigal had been dead to his sonship but became a son again when made alive.

How foolish and perilous to souls to teach that all men even in darkest sinfulness and rejecting Christ still have God as their Father!

Foolish because such do not want God in any relation and never would claim Him as Father; foolish if not blasphemous because devilish men make sonship with God as to them ridiculous! And fatally perilous because declaring they have God as Father in sinfulness turns them from seeking God for reality in spiritual sonship, joy and peace and assurance.

Spiritually they are sons of God, not naturally. Naturally God is Creator and overruling Providence; and Father when men are

saved in the regeneration by which God imparts His life, spiritual and eternal to them. And then, "It doth not appear what we shall be," so unimaginably glorious is Christian hope! But "we shall be like Him," like the eternal Son of God will become all the redeemed sons and daughters God the Father will have in the heavenly home. And such a Father as the eternal Father of our Lord Jesus Christ can be believed forever to be.—*Eastern Methodist*.

The Gain and the Loss



WE admire frankness and honesty. At the late meeting of the Unitarians one of the speakers was the Rev. W. S. Crowe, and he was charming in this particular. His theme was "The old theology and the new in relation to Biblical criticism." In his address he said very truthfully that there is no middle ground between holding to the "miraculous" or the "natural" origin of the Christian religion. He maintained that nothing had contributed so much to convince men of the naturalness of our faith as the higher critics. But, he even goes farther in his frankness and sums up what he conceives to be the *loss* and the *gain* in the acceptance of pure naturalism to the exclusion of everything supernatural. The statement is as true as it is startling:

We have *lost God's Word*. We believe—that open-souled men are inspired, illumined of the Infinite Light, and that the Bible is the highest expression of that God-inspired spirituality; but to an orthodox believer the Bible is a direct message from Heaven. He reads the very words, in plain English, which he verily believes God spake. There is a power of religious intimacy which we who regard the Bible as literature have lost. We can afford the loss, in consideration of what we have gained. The Bible is the only revelation the evangelical has. We have the universe unto our revelation. Every fact discovered, every force laid bare, every law recognized, every principle evolved, every duty accepted, is so much added to our knowledge of God. Nature in us is nature in him. Our love and sympathy and benevolence, which would be infinite had we infinite abilities, are the assurance of what He has provided for his children.

We have *lost The Christ*. In Jesus we admire the Ideal of manhood; but it calls forth no such devotion as welled up in the hearts and swayed the convictions of those who believed that his death was their immortal salvation. We have lost the conjuring power of Christ's name. We can afford to lose it, in consideration that we have

gained the infinite Fatherhood. Christ's love was all the old theology had. Instead of his death to save us from a sinking world, we have a world that is not sinking,—a world that pulses with God's own life.

We have *lost Special Providence*,—the miraculous answer to prayer; but we have gained the Universal Presence and the never-failing reward of virtue. We do not need that God shall occasionally come into Nature, to disturb it, when we understand that he himself is Nature. I know it will be said of us that we do not believe in prayer unless we make use of the Almighty to accomplish our design; but, until we learn more reverence, we can at least have the modesty to cease praying. We do not ask, and receive: we put ourselves in the right condition and receive.

This is a very dismal picture indeed. Some of our young men who begin to yield point after point in their old faith never dream of coming to such doubt and despair—but this end is sure to be reached. It might be well for these brethren to look before they leap—to inquire whether they are prepared to part company from the Bible, from our blessed Lord, from special Providence and from the privilege and comfort of prayer. For all this the author claims to have gained a "universal Presence and the never-failing reward of Virtue." But this "Presence" seems bound hand and foot by laws that cannot be modified and this "virtue" is conspicuous by its absence from the race—it can only come from the supernatural power of God coming into human lives. Alas! what a confession.

NOTE—Above clipping was sent us without indication for credit.—*Editor*.

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Woe to the times in which admiration and applause of the speaker shall be substituted for laying to heart the truth which he delivers.—*Philip Schaff*.

THE SANCTUARY

Five Brothers and the Bible

By David James Burrell, D.D., LL.D., New York City.

And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead. Luke 16:31.

IT is safe to say that the average man does not regard the Parable of Dives and Lazarus with particular favor. It searches out the deep places of the conscience as with a candle and penetrates like a two-edged sword the secret imaginations of the heart. It lifts the curtain between the here and hereafter and makes some startling disclosures. There is severe truth in the Parable and there was a reason for it.

The Lord was speaking to the Pharisees, who were not only exemplary church-members but the religious leaders of their time. They were scrupulous in the observance of the most minute particulars of the ceremonial law. They wore broad phylacteries, made long prayers at the corner of the streets and paid tithes even of garden herbs. But their pietism was lip service; the root of the matter was not in them. Our Lord, who hated shams and pretensions of every sort, had denounced them again and again as mask-wearers; telling them frankly that they were "like whited sepulchers, fair without but within full of dead men's bones and all uncleanness." Having failed to reach them by this direct method he had resorted to the parable, in the hope of turning them from their evil ways.

The story is a simple one. In a certain town there lived six brothers, all of them eminently respectable men. They obeyed the laws, paid their honest debts and attended to their own affairs. As to spiritual things, they were non-committal; why should they trouble themselves about God and the future when they were so comfortable in the enjoyment of the world here and now. The worst that could be said of them was that they were living a self-centered life. But that was bad enough, as we shall see.

One of these brothers had a luxurious home, where, clothed in purple and fine linen, he fared sumptuously every day. The fact that a certain beggar, sick and forlorn, was accustomed to sit before his gate may have annoyed him; but he satisfied his conscience by giving the poor fellow the crumbs that fell from his

table. He probably felt that he was magnanimous in not ordering him off the premises.

Now it came to pass, in the course of events, that the beggar died—as all beggars do; and being a worthy man in spite of his poverty he went to heaven. He was there received into that innermost place of happiness which the rabbis were accustomed to call "Abraham's bosom," a term borrowed from the custom of reclining on couches at banquets. By this we are given to understand that his faithfulness admitted him to the near presence of the father of the faithful, where a feast was spread before him.

And then it came to pass, in the course of events, that, "the rich man also died." What! The rich man died? Yes, they all do. He died "and was buried." No doubt he had an imposing funeral and his virtues were commemorated in a glowing epitaph on his monument. What then? He went to his own place. What would you? Where else could he go but to the place for which his character had fitted him? The place is called Sheol in the Hebrew, and in our translation "Hell." This is a word not to be mentioned in ears polite; but Christ used it without mouthing or mumbling. It is the place appointed for all sordid and selfish souls who live and die without God.

The two places thus designated were far apart; yet the distance could not be measured in terms of space; for the rich man could see what was transpiring in heaven and was within hailing distance of it. Shall we wonder at this? Did you ever know a husband and wife who, living under the same roof for years, were yet infinitely separated from each other by the fact that they were at odds concerning the great problems of the eternal life? So here, the rich man is represented as holding a conversation with Abraham, though he could not approach him.

Let it be observed that in this colloquy he makes no complaint with respect to his own condition in this final adjustment of things. He was aware of the law, "As a man soweth,

so also shall he reap." He recognized the fact that justice had been meted out to him.

But he had a request to make, namely, that Lazarus might be sent, with a finger dipped in that River of Life which flows through the midst of heaven, to cool his tongue which was burning with thirst. This was the thirst of a vain regret, of remorse for opportunities gone by.

To grant that request was impossible in the nature of the case. The water which he now craved was not among the "good things" which he had chosen in his lifetime. What he really wanted was a draught of Lethe, the river of forgetfulness, not the water of life. Alas, he could not forget. "Son, remember!" The Persians have a proverb, "The remembrances of past happiness are the wrinkles of the soul." What shall be said then of the remembrances of past privilege and of opportunities forever gone by?

"And besides this," said Abraham, "between us and you there is a great gulf fixed, so that there can be no passing to and fro." Who fixed that gulf? God? Nay, it is written that the twelve gates of His heaven are wide open forever. Why then does not this rich man pass in? It is only his choosing that stands in the way. Why is it that so many homeless, friendless, cheerless folks pass by our Church doors without a thought of coming in? Because, however disconsolate, they are more comfortable out in the night than they could possibly be in a praying, psalm-singing company like this. The rich man hears them singing over yonder, "Holy, holy, holy, Lord God Almighty"; but the praises of a holy God would be torture to him. He hears them praising the Saviour, "Worthy art thou to receive honor and glory and power and dominion for thou hast washed our robes and made them white"; but what cares he for Christ or for the righteousness of saints? He sees them going on errands as ministering spirits; but he has never learned the generous pleasure of kindly deeds. Oh, no; heaven would have been a more insufferable place than hell for one who, by a lifetime of self pleasing, had wholly disqualified himself for it. He was thirsty, but not for water like that. He was unhappy, but he had no longing for the felicity of saints. What he desired was not a change of character but merely a surcease of pain. His choice had been made and was still made. He would not choose otherwise. The gulf was fixed and he himself had fixed it. His character had been crystalized by death; as

it is written, "He that is unjust let him be unjust still and he that is holy let him be holy still." And what could change it?

He had, however, another request to make: "I pray thee, father, that thou wouldst send Lazarus to my father's house; for I have five brethren; that he may testify unto them lest they also come into this place of torment." By this we are given to understand that his brothers were still living in the selfish enjoyment of wealth and sensual comfort, and without a thought of death or that which follows it. And there is an intimation in this request that they were not having a fair chance. It is as if the man said "My brothers do not know! If they were convinced of the reality of eternal things they would surely change their manner in life."

But would they? Mark the answer: "They have Moses and the Prophets; let them hear them." The term "Moses and the Prophets" was commonly used to designate the Scriptures. The intimation is that these brothers had, in the Bible, all the light that was necessary for their admonition; and still they persisted in running on the bosses of the shield of God.

At this point the rich man remonstrates: "Nay, father Abraham; but if one went unto them from the dead they would repent." This sounds reasonable; but in point of fact there is nothing in it. The time came when one did actually rise from the dead—when Christ himself, who had been crucified before their eyes, came forth from his sepulcher, as was certified by "above five hundred who saw him at once"; and still we are left to believe that they were unconvinced and went living right on in the same way.

So comes the final word: "*If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*" Here is the climatic lesson of the Parable. It has pleased God to reveal Himself in the Scriptures as a God of infinite justice and infinite love. He has made himself known in this manner so that sinners might repent and seek salvation. In this Book the plan of salvation is made perfectly clear. All that need be known is here made known; so that any man, with the Bible in his hand, though his sins are as scarlet, may set himself right with God.

Let it be observed that Abraham himself had no Bible. The divine will was communicated to him in dreams and visions and angel visits. He was born a pagan, the son of an

idol-maker, and was taught to bow before gods of wood and stone. But he heard a Voice, calling him to "leave his father's house and go forth into a country that he knew not"; and he followed the Voice. He lived up to the full measure of his light; and in the light thus given he read the Gospel; as Jesus said "Abraham rejoiced to see my day; and he saw it and was glad." He was thus saved—a pagan born, two thousand years before the advent—by faith like ours in the Christ who said, "I am the way; no man cometh unto the Father but by me."

Observe, again, that the five brothers referred to had the Bible. True, it was only the Old Testament; but that was enough. It contained the Law, the Ten Commandments as we have them; and "he that keepeth the law shall live by it." But suppose they broke the law? Then they had the prophecies; and the Prophets all conspired to speak of Christ, who in the fulness of time was to be "wounded for our transgressions and bruised for our iniquities, that by his stripes we might be healed." The gospel is recorded in the Old Testament as really as in the New. The tragedy of Calvary runs through it like a scarlet thread. The birth, life, character, vicarious death and resurrection of Jesus are there so plain that he who runs may read. Wherefore the five brothers were without excuse if they did not believe in Him.

But how about us? We have the voice of nature, as the heathen have it, "the invisible things of God being clearly seen and understood by the things that are made"; so that we are "without excuse." We have the Voice that speaks from heaven, as Abraham heard it; and if we refuse to hear that Voice or fail to live up to the measure of our light we are again "without excuse." We have the Old Testament as the five brothers had it; with its Prophets as schoolmasters leading past its violated Law to Christ; wherefore, if we continue in sin we are still "without excuse." We have the New Testament with its Evangelists pointing to Christ and showing how all prophecies are fulfilled in Him; wherefore, again and most obviously we are "without excuse." We have, in addition to all this, the record of nineteen centuries of Christian progress, in which the majestic figure of Christ is seen in the forefront of all the great enterprises of civilization, transforming the home, the workshop, society and government, ever enlarging and extending the borders of Christendom with a sure promise of ultimately bringing in the Golden Age. What more could we ask?

Or what excuse can we plead if we neglect so great salvation? Will not the five brothers rise up against us in judgment should we sin against our high noon? Alas, "this is the condemnation that light is come into the world and men love darkness rather than light."

Is it to be imagined that if one rose from the dead to admonish us the result would be different? If Christ himself were to appear at this moment, with the glory of the resurrection shining in his face and a troop of archangels following him, would that convince you? The chances are you would regard it as a hallucination. The light might dazzle, bewilder, affrighten; but it would not remove the unbelief of those who refuse to accept the testimony of the Word of God.

The difficulty is not lack of evidence but lack of will. The reason why sinners are not converted is because they do not want to change. They are comfortable as they are, and prefer to take their chances for the future. In other words, they are wedded to their sins.

You have a Bible, my friend. What are you doing with it? It is lying dust-covered on an upper shelf? Have you read it today. The power of God unto salvation is there; but not for those who neglect it. The Bible does three things. It converts, that is, turns a man from the error of his ways. It sanctifies; that is, builds character and makes men. It gives to sinners saved by grace a passport to that heaven of which it is written, "There shall in no wise enter into it anything that defileth or worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." These are the potencies that lie within the covers of your dust-covered Bible. Will you still neglect it?

Remember the word of the Lord Jesus how he said, "Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me." Get down your forgotten Bible and search it as for hid treasure; search it for the pardon of sin and the glory of the endless life. Ask God to open your eyes and anoint them with eye-salve that you may see. For the entrance of His Word giveth light. If you are really in earnest and will search without bias, the light will come; the light that never shone on land or sea, or anywhere else except in the face of the only begotten Son of God. Searching you will find Christ, and accepting Christ you will find life. The Son of Righteousness will arise in your soul with healing in His beams, and will shine thenceforth more and more unto the perfect day.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

FOR THE BATTLE IS THE LORD'S—1 SAMUEL 17:47

So David spoke to the giant Goliath. It is true that the sword and spear and great numbers do not always win. Solomon uttered similar wisdom when he said, "The race is not to the swift nor the battle to the strong." Faith in the wisdom and guidance of the Almighty wins the real victory. The little David slew Goliath, the little girl, Joan of Arc, won victory for France. God's winds and waves swept the Spanish Armada on the rocks of ruin. His snows in Russia blocked Napoleon's ambition to rule the world. His stars in their courses always fight for the right, for nature's powers are on the side of truth. The winds become his messengers, the lightning doeth His will; all the laws of the universe are against those who do evil, among individuals and nations. Truth evermore conquers a lie. He always wins who sides with God.

His forces were against slavery and rum; their fall in America is only a precursor of universal freedom from the twin evils of the race. The individual who violates the laws of body and soul health will soon lose both; he finds himself fighting for pleasure against God's unchangeable edicts which carry their penalties with them. Sin is rebellion against law; winning for a season only makes ruin more terrible at last. Who is on the Lord's side will win; the sinners' side will lose; the Judge of all the earth will do right. In His moral universe, those who come to Him are the saved; those who reject Him are banished.

The hour is come that the Son of man should be glorified—John 12:23

Only a few of His disciples had caught glimpses of this glory; the multitude did not begin to realize Christ's true greatness. The hour had not yet come for its revelation until the Greeks cried, "Sir, we would see Jesus." Like the corn of wheat in the ground, His death was to be His glory. Calvary was to loom greater than creation's morning, or Bethlehem's manger. It was eternal love dying for the creature. No summit in eternity will rise loftier than the Cross. The crescent pales and perishes before the name above every name, the crown above every crown. His

humiliation is exaltation; after His death, the glory He had with the Father before the world was is continued. His glory becomes ours through faith in Him and His heaven our home.

He Who had the keys of the gates of death opened them on the heavenward side; yea, Samson-like, carried the gates away upon His shoulders. His triumph over death, hell and the grave is His mightiest achievement. It is love laying down its life not for friends but for enemies, washing out their stains into purity, their hate into love, their debt and penalty into freedom and friendship forever. The joy arising from His glory was in beholding the millions of the redeemed returning to the heavenly Zion with songs and everlasting joy upon their heads, when sorrow and sighing hath fled away.

The Master is come and calleth for thee—John 11:28

It is the personal Christ Who is calling each individual into His service, for our salvation and the conversion of the world. Christ is King of a kingdom of one language of loving communion and of one immortal destiny, where all men are brothers, baptized into oneness and unity by the Holy Spirit.

Governments draft their soldiers but Christ's kingdom calls for volunteers. Self denial and entire consecration is essential in the army of the Lord. The fields are ripe for the harvest but the laborers are few. Let us therefore respond to the Divine call. The great Leader wants you, your love, your self, your all. He will roll away every stone of difficulty if you will dedicate yourself to him. He will call your loved ones forth from the tomb that you may be reunited together forever. He will give you a place on the throne of His glory with your name written with the One above every name.

You must help save others to save yourself, that you may shine as the stars forever and ever. Think for a moment of the One Who calls you. He is the One Who died for you, assumed all your liabilities, paid all your debts, opened all the gates of life, prepared the mansions for you. It is the King in His beauty, your Lover Who calls you. Will you not fly to those arms outstretched and bleeding for your cleansing, dying for your rising?

 RENOUNCE GOD AND DIE—JOB 2:9

It is thought that Mrs. Job was so loyal to her husband that she could not see him suffer without expressing her feelings about the providence of God in his trials. Like many since her day, it was difficult for her to witness the suffering of a noble character without apparent cause. Job's vision was clearer than hers; he believed in his Vindicator; he was a light in the clouds; he was willing to wait for future explanations about his reverses. The wife confessed her helplessness when she recommended death as the only relief. She had no intention of uttering blasphemy or atheism in her words. She had suffered as well as her husband and was now trying to find a way out of her despair. She confessed her inability to solve the problem of evil in the lives of the good. To her it was an unexplainable mystery. She did not hate God nor lose faith in Job, who lovingly replied, "Shall we receive good from the hand of the Lord and not evil?" What seems evil in the outcome may be the greatest good, or be made to work together for good. We must trust where we cannot trace, endure when we know not why. He will make our footsteps plain at the end of the way.

Mrs. Job no doubt rejoiced with her husband in the final victory. She first believed in Job and afterwards in God. It may be well for those of weaker faith to cling to those higher in the ways of God.

Hereafter ye shall see the heavens open and the angels of God ascending and descending upon the Son of man—John 1:51

Our Lord had seen Nathaniel under the fig tree who no doubt was praying for the first coming of the Messiah, as Jacob prayed at Bethel seventeen centuries before. Jacob's pile of stones then became the foot of a golden stairway reaching to heaven and Nathaniel's prayer would be answered in the fulfillment of the vision on Calvary, when the building of the ladder was completed as ascending angels carried the glorious news of Christ's victory on the cross, and descending ministering spirits came to help spread the Gospel through the earth. Jesus showed Nathaniel that He was the ladder to the skies; that when He cried, "It is finished," he would realize that ministering angels were coming and ascending upon the Son of man. He Who came from Heaven is the stairway reaching down to

the lowest depths of human need and up to the mountain summits of heavenly glory.

Jacob saw only the shadow of what Nathaniel beheld in glorious reality. It was the event of all the ages past and to come, the cross of Christ, the way from earth to the home of immortals.

Jesus saw Nathaniel coming unto Him and saith unto him, "Behold an Israelite indeed in whom there is no guile." John 1:47

Truthfulness is the basis of all moral character, as it is the foundation of the kingdom of God. All liars are outside of the Divine family. Guile is a word expressing the root sin of the race—deceitfulness and dishonesty. "Behold Thou desirest truth in the inward parts," therefore, keep thy lips from speaking guile, for such are without fault before the throne of God. The guileless must be pure in heart, true in purpose, sincere in expression, straight-forward with man and God.

Such a person will swear to his own heart, standing like a rock for his principles. No guile is found in the Saviour's life and His blood cleanseth the deceitful soul from all its hyprocrisies in pretending to be what they are not—counterfeits of the truth. Christ knew what was in the heart of Nathaniel; he was communing with God under the fig tree, longing for the coming of Jesus and he was delighted when Philip said, "Come and see; I will introduce you to the Messiah." When Nathaniel was convinced, he exclaimed, "Rabbi, Thou art the Son of God, the King of Israel!" Would that all were as quick and honest to acknowledge the divinity of Christ when they are convinced that He is the Saviour of the world!

Then began he to curse and swear, saying, "I know not the man"—Matthew 26:74

Peter in his self-confident, boastful manner had said, "Though I should die with Thee, yet will I not deny Thee." It was Peter's habit to contradict the Master, saying often, "Not so, Lord," especially when Jesus was speaking of His coming death, and of the washing the disciples' feet. How much better is trust than unbelief. Our heavenly Father's long-suffering kindness led to the repentance of Jacob, David, Jonah and Peter, who had disputed with Providence. We are always in danger of falling away when we follow afar off and get out of touch with Christ, or when we sit down in the seat of the scornful and visit with

the enemies of Jesus, virtually becoming one of them.

Peter evidently had given up the new kingdom of the Messiah as hopelessly lost. At such a time, one is saved only by hope and faith. No one will stand for a religion he believes is falling down into the grave.

Philosophy, reason, science and prejudice have buried our Lord many times, but He arose again and attended the funeral of those theories of unbelief which considered that they had seen the last of the crucified Pretender. Voltaire boasted "It required twelve men to found a religion which it will take only one man to destroy." According to his doubt, so it was unto him. As sure as Christ is God's Christianity will win; for every past apparent defeat has proved but a new beginning.

God is light and in him is no darkness at all—
1 John 1:5

Clouds and darkness are round about God as a Creator and ever will be, but divine glory gleams from his face as a Saviour and all spiritual darkness is set on fire by his burning love. When faith beholds him, gloom bursts into glory; we see the light of smiles in his person; comfort and grace in his benevolent providence. His cross is the light of the world; his rising, the brightness of the world's hope; his pentecostal descent, his majesty and power manifested to men.

Until our eyes, blinded by this world, are opened to see the beauty of his being, we are in a maze of doubt and darkness, but there is no night where the sun of righteousness shines. "In thy light shall we see light;" his kindly light leads while we follow all the way, illuminating the valley of sorrow, loss and trial.

Have other objects come between you and the light of the world? Move closer to him, get beyond the shadow. Paul and John had been caught up to behold Paradisaical splendors of everlasting light; therefore their writings were filled with the beauty beaming from the face of the King.

I came forth from the Father and am come into the world; again I leave the world and go to the Father.—John 16:28

This wonderful verse expresses the deity and eternity of Christ so strongly that the disciples replied, "Now speakest thou plainly and in no proverb."

Jesus did not begin his existence when he came into the world, born of the Virgin Mary;

neither did he leave this world at death, as we do. He came forth from the glory he had with the Father before the world was. He came into this world robed in the form of humanity, made flesh, that he might dwell among us, show us the Father and die for our salvation. He left this world to return to the Father, not at death, but after his resurrection and ascension, that he might continue his everlasting existence as Creator, Redeemer and King of all kingdoms. He no doubt referred to his deity so the disciples would not be overwhelmed with sorrow at his departure. He was going away to make fuller preparation for their coming to dwell with him in his eternal residence. The disciples understood that Jesus is the second person in the Godhead and that the third person was coming, to comfort and clothe them with power, that they might be witnesses of him till his second coming. Death that had meant desolation now meant a fuller life. Truly they had beheld the glory of the only begotten of the Father.

The spirit of man is the candle of the Lord—
Proverbs 20:27

God is in his worlds as a spirit of fire, but unless his creative candles are willing to be lighted to burn for him, many will be in darkness. The flame and the candle are made one when the soul becomes radiant with luminous glory. We should get the flame, arise and shine, children of light. Be like him who covers himself with light as with a garment. Help, light other tapers that will burn on when you are shining in your heavenly glory.

The home, the church and the nation are the golden candlesticks for multitudes of individual shining. Remember how the home of the Wesleys and the Rectory at Epworth flashed the divine light upon the dark corners of earth.

The light of liberty from African slavery, from the gloom of the rum power, from the horrors of war, is shining to-day around the world from our nation. The darkened and oppressed peoples are illumined with new hope from the torch of American freedom.

The sun, moon and stars never superannuate; their glories shine through every passing cloud or fog, for there is no place where their voice is not heard or light not seen. We may also shine like the stars forever and forever. Candles unlit or hidden under a bushel may be found among bishops, preachers or rulers, while a bright rushlight may shine from a poor boy's life in a workshop.

PRAYER MEETING SERVICE

By A. William Lewis, B.D., Hay Springs, Nebraska

Paul likened human life to a race, and every calendar year is a mile, to the good. How did 1922 compare with 1921? Like Paul let us say with an irrepressible determination, "I Press On."

Progress

Philippians 3:1-61

July 11th, 1922, John Wanamaker at the age of 84 received many congratulations, and his answers were characteristic, "Never look backward but always forward." "Never look down, but always up." In a pioneer home the husband cheered his lonesome wife, "If we cannot see out, we can see UP." Paul tried to forget the things behind and to look forward, towards the goal.

This is the glory of Christianity, never to be satisfied, but always aiming at something better. "Excelsior" is the motto of New York State. Many Christians simply "mark time." At the New Year let us check up, and be sure we are making the best possible use of life, and all of life. We must not only be active, but active in a forward direction. Our life in 1923 must be an advance upon 1922.

Whatever your opinion may be about the evolution of the universe and man there ought to be evolution in our character and in our service, in manhood and womanhood, subjectively and objectively. Stagnation is death. Progress is life. The Excelsior of Longfellow is lifeless and cheerless, to put all of life into scaling an impossible and barren hill top. The challenge of Paul, the challenge of Jesus is to a warm, beautiful life, that will never end in its existence or in its service.

We press on to greater efficiency. This cannot be gauged by numbers. Often statistics lie. The Captain of a ball team does not progress by securing many men to play, so that he may have mixed teams galore, but to have one team efficient. Many a small Church is more efficient than some large ones. Many a life that is unobtrusive is more efficient than some bustling, swaggering, big-mouthed, officious bully.

We must progress in spirit. The class spirit, the college spirit is worth far more than numbers. We must be more enthusiastic. Indifference is dead wood in a bridge. Every S. S. Class ought to be a live wire. The teacher must feel like Paul. Woe to me if I am absent from my class.

We must progress in the prayer of faith. In September 1922, a drought was blighting Honan Province, China. Some one called the attention of Governor and General Feng to this peril. He called together missionaries and Christians to meet with his Eleventh Division; and over 10,000 prayed for rain. It came before the delegates got home. What is our faith worth in life and achievement?

The Sun of Righteousness

Malachi 4:1-6

The sun has been lengthening the days for over a week and is the chief factor in bringing to us the far off summer. The rising of the Sun of Righteousness was foretold for many centuries; and He has come as the "Light of the World." The new day is dawning upon the earth. Let us never forget to *whom* we owe the light.

Recently Science has greatly added to our knowledge of the sun; but it has always been the source of life on the earth. The "sun spots" may be more or less mysterious, but they do not effect the heat and the light and the vitality of the King of Day. Mysteries surround the Christian religion and the Christ, but the things unknown do not necessarily interfere with the blessings we may receive from God.

The sun burns the plants that have no water. "It burns like an oven." In parts of eastern Newfoundland the trees and moss and earth have been utterly consumed by forest fires, and the red-tinted boulders are stark hot in the merciless sun. "It shall leave neither root nor branch."

The punishment of the wicked is the reward of the righteous, which are like "A tree planted by streams of water." As the sun is essential to life; so Jesus Christ is the life of the soul. "Abide in me and I in you."

"Healing in its beams." Sunlight has curative power. The Spirit of Christ in the soul cures from ills and invigorates the physical, mental and spiritual life.

The sun rises *as we turn towards it*. The soul gets the blessing of the Christ-life *as it turns to Him*.

Children of the Light

Ephesians v:1-14

Let Scientists define light. This is enough for most of us, that light is what reveals. "All things are made manifest by the light." (v.13). The spear of Ithuriel in Milton's *Paradise Lost* was light. It revealed Satan under his disguise. Jesus revealed the Pharisees to themselves, except when they closed their eyes to the light. In this sense Jesus Christ is the Light of the world.

By the same sign the Children of the light are those that put light into dark places. "Be ye therefore imitators of God as dear children" (v. 1). "Ye are the light of the world." Our life should not cloud the issue. Many Christians are a puzzle to their fellows, of the light and of the darkness. The world scoffs instead of trying to follow the gleam. There ought to be more light and less smoke.

What are the characteristics of the Children of Light? Not so much for recognizing them around us, as for toning up our own life to these ideals! Some Christian candles need snuffing. There is too much wick of self for the oil of grace.

The basic feature is truthfulness, "righteousness and truth" (v. 9). Neither God nor man has any use for deceit. "Go, tell that Fox," (Luke 13:32). When a man lacks this trustfulness, he is like the slag cast in the dump near the blast furnace. Even pig iron has a degree of truth; and it may be refined to great excellence.

Another essential of goodness is love. "Walk in love." (v. 2). This love of God in man is not sentimentalism nor passionate fancy. As electricity makes the wires constantly incandescent; so the love of God glows through all our life giving it an active goodwill towards everybody. Jesus was the most perfect and charming example of this among men. "He ever went about doing good."

Paul warned the Ephesian Christians and warns us against marring our life by doing evil. One rash act may wreck a whole life. There are so many ways of ruining our life, and only one way for a perfect life. Eschew all evil. We must not even have any fellowship with evil, "The unfruitful works of darkness." (v. 11).

The electric light goes out when the fuse is burnt out or the current switched off. So many are intermittent Christians, on and off, especially off. We must have continuous fel-

lowship with Christ. "Abide in me." "Christ shall shine upon thee" and *through thee*. We should continually be conscious of His presence, and "talk" with Him, and walk with Him, and Work with Him. "My Lord and I!" Hear His challenge, "Awake thou that sleepest and arise from the dead."

Spiritual Discernment

1 Corinthians 2:6-16

The unregenerate are spiritually blind; and millions of Christians have serious eye-trouble. The optic nerve is often weak or even diseased. The pupil, the iris, the cornea are all defective. Men are often careless about their bodily sight, and yet more are criminally negligent of their spiritual vision. The divine physician is waiting, eager to put our spiritual eyes into perfect normalcy.

We are born like kittens, blind. Our blindness is spiritual. Normally we soon begin to see more than our eyes' vision, but in many cases the spiritual vision is atrophied. This sight is above and superior to the physical perception. It is the true "second sight." Those that do not have it are inclined to doubt its existence. Doubt is the devil's most destructive weapon, a wedge with a very thin edge. Jesus could not make the Pharisees believe in spiritual discernment.

God gives us this vision through His Holy Spirit. (v. 10). When we accept Jesus as our personal Saviour, then His Spirit enters into our soul; and only then can we see spiritual things. "They are spiritually discerned." Sometimes the vision comes gradually. When Jesus cured some blind man, he said at first, "I see men as trees walking." Some Christians never get farther than that in discernment. Their spiritual vision is vague and uncertain. They are torture to themselves and danger to others. Jesus does not willingly leave His work half-done; but His help is measured by our consecration. "According to your faith be it unto you."

When we receive spiritual discernment through the Spirit of God, then we see the beauty and the worth of things that are unseen and eternal. A blind man may not appreciate a glorious sunset. A jaundiced man may see yellow. A cross-eyed man or a drunk man sees double. Most men can appreciate the loved face of Mother. But the artist must have more than good eyesight. The Christian must have a pure heart, by which alone he can see God and see spiritual things.

LIBRARY TABLE

Bad Teaching for Children

By Professor Leander S. Keyser, D.D., Springfield, Ohio



WHEN Dr. Louis Matthews Sweet, usually so calm and dignified, grows righteously indignant and uses drastic speech, it must mean there is just cause, and that the time has come to call a spade a spade instead of by some polite and euphonious name. In writing on Hendrick Willem Van Loon's book, "Ancient Man," Dr. Sweet actually for once loses some of his dignity, and calls it "tommy-rot for children." We are the last person to say that the epithet is undeserved. When we call attention to some of the teaching of this Van Loon book, the evangelical believer will not wonder that Dr. Sweet cannot endure it.

In spite of the popular verdict on the book, and of the fact that "a fortune of money has been spent, rivers of ink have been poured out in praise, medals and honors have been bestowed" upon it, Dr. Sweet finds it "badly made, badly illustrated, and badly written." The pictures, instead of cultivating a refined taste are coarse and garish.

Let us note some things in the book, and see whether the people of America want their children to imbibe its teaching. Let us see whether it is accurate scientifically, uplifting morally, and helpful religiously. Dr. Van Loon says on an early page, "In the beginning the world was warm and habitable." Is that what the best science of the day teaches? Was not the world rather too warm "in the beginning" to be inhabited by human beings or any other sentient creatures? What does geology teach on this point? Of course, in the beginning of human history the earth must have been "warm and habitable," but if Dr. Van Loon meant that, why, with the whole English language before him, did he not say just what he meant?

Then note the logical consistency of this writer over whom the scientific world is raving. On an early page he has this attractive thing to say of man's remote progenitor: "He lived in the damp blackness of vast forests;" yet on the next page we read: "In summer he was exposed to the scorching rays of the sun." Does that accord with his living "in the damp blackness of vast forests?" What do such palpable contradictions prove? That

Van Loon is only guessing, and has no truth of which he is sure; therefore he cannot keep his guessing consistent with itself. "During the winter he froze with cold," says the author, referring to the first parents of our Christian children. This representation of the origin of the human family is in direct contradiction to the teaching of the Bible, which is that the first ancestors of the race were created in the image of God, and were placed in a garden beautiful and congenial to their nature. That is a very different environment from being scorched by the sun's rays, frozen in winter, and living a life of fear and misery in the blackness of dark forests. Do we Christian people want our children taught doctrines which are so contrary to the Christian Scriptures?

Take account of some of the statements in this Van Loon book. In speaking of the progenitor of the human race (man Number 1), he says: "The man lived hundreds of thousands of years ago." Suppose some bright boy should ask, "How do you know that?" what would the instructor have to say? He would have to admit, if he were honest, that there is no satisfactory evidence for such a belief, but that it is only the guess-work of some scientists, while many others, just as capable, do not believe it. Then why assert it as if it had been proven true?

What remarkable logic an evolutionist displays! At one place he says of the first man: "What did he look like? We do not know. We never saw his picture." Then a little further on, he proceeds to describe minutely this primitive man, of whom he had just said "we do not know what he looked like;" he says: "He was a very ugly and unattractive mammal." Surely if he was "ugly," he was "unattractive." Fine rhetoric! See how much he knows of this first man, of whom he had declared we know nothing: "He was quite small. The heat of the sun and the biting wind of the cold winter had colored his skin a dark brown." Was he white before this coloring took place? If so, how did he happen to be white before he became brown? "His head and most of his body were covered with long hair. He had very thin but strong

fingers, which made his hands look like those of a monkey. His forehead was low, and his jaw was like the jaw of a wild animal which uses its teeth both as a fork and knife."

Now, Christian parents, turn to your Bible, Gen. 1:27, which reads: "And God made man in His own image; in the image of God created He him; male and female created He them." Then consider seriously whether that "ugly and unattractive mammal," with long hair, fingers like a monkey, low forehead, and a jaw like a savage wild animal, could have been the man whom God "created in His own image." Think about it, too, whether you want your children to be taught to believe that their ancestors were such brutal creatures as have been above described.

This author's description of a man "forty thousand years ago, "an unkempt and unwashed caveman, pulling the feathers out of a half-dead chicken," etc. (*ad nauseam*), is coarse and revolting, and certainly will repel parents and children of any refinement, and will tend to coarsen the coarse still more. Here is the deadly thing about this miserable teaching—it degrades men's conceptions of the human race.

Look at this: "Early man, less intelligent in many respects than the squirrels, had not known how to preserve anything for the future." If this is true, then the Biblical account of man's origin is not true. Again *nota bene*: "We do not know how or why or when the human race began its career upon the earth." Is that good doctrine for children and youth? The Bible tells us "how" and "why" and "when" the human family came into existence. Man's origin, purpose and destiny are not wrapped in impenetrable darkness, as this crude and unscientific author would have us

and our children believe. Man had a high genesis; he has a high purpose; he will have a high destiny. Blessed be the Bible for throwing such a clear light on these great and vital problems!

Here is another fiat from Dr. Hendrick Van Loon, found in his crass but apparently popular book, "The Story of Mankind": "It took our ancestors almost a million years to learn how to walk on their hind legs." The book in question is written for children, not for adults who can weigh and discriminate. This is too serious a matter for jest; yet we cannot help believing that the view just stated by this author is "Van Loony." Just think of the idea that almost a million years were spent by man's ancestor in learning to walk on his hind legs! If God did it that way, we would have reason to think that He cares more for legs than for immortal personalities. How much more uplifting it is to believe that God formed man's body just as it is by a direct act, and then breathed into it the breath of life, making man at once a rational being! We certainly would be afraid to put such ideas of man's origin into the minds of the children unless we had indubitable evidence that they are true, lest we might come under the solemn sentence of our Lord Jesus Christ when he said: "Whosoever shall cause one of these little ones who believe on me to stumble, it were better for him that a great millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). This is not quoted to frighten any one, nor to make use of the *ad hominem* argument, but to give the evolutionists a proper sense of their responsibility as teachers.

As a Dentist Sees It

One of our good friends, a Dentist, the other day wrote us as follows: "It seems to me so deplorable that the clergy of the Evangelical system do not endorse and circulate their BIBLE CHAMPION among their church members. It seems the laymen have more interest in this magazine than the Priest—the clergy.—Dr.—"

Well, comparably few of our ministerial friends, apparently, circulate the CHAMPION among their membership. But, the few who do circulate the CHAMPION among their members are sure to send us new subscriptions! Since sending out the December number several ministers sent in good lists of new subscriptions. They wrote they only made favorable mention of the CHAMPION to their congregations—simple enough!

Our ministerial friends could help us much if they occasionally took advantage of an opportune time to say a kind word for the CHAMPION.

Why not show this copy Champion to a friend and invite his subscription?

Reviews of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio

The Bible for School and Home: Volumes Two, Three and Four. By J. Patterson Smyth, B.D., LL.D., Litt.D., D.C.L. George H. Doran Company, New York. \$1.25, net, each.

The first volume of this series is entitled "The Book of Genesis." The three volumes above noted bear respectively the following titles: "Moses and the Exodus," "Joshua and the Judges" and "The Prophets and Kings." One more volume is promised, which will be called "The Life of our Lord." Our readers need not be told that Dr. Smyth is well known as the author of a number of books which have had a wide circulation and which are written in a most attractive style. The evangelical reviewer is, we must confess, sorely puzzled as to what he ought to say of this series. The books are so good in many ways that we deeply regret our inability to give them our unstinted endorsement and recommendation. They are most engagingly written; the author recognizes God and the supernatural throughout; he often speaks of the divine inspiration of the Bible in such a way as to connote the evangelical spirit; he seems throughout to have the spiritual disposition; he is anxious that children shall be taught religion early in life; in brief, in many ways he seems to be so nearly full-toned in his evangelical positions that we wish we could say he is altogether so. We cannot help feeling how useful a man of such rare accomplishments and fine spirit might be if he could simply accept the whole Bible at its face value and give it an honest, open interpretation, with no insidious glosses run in here and there. In describing the sojourn of the children of Israel in Egypt he takes special pains to point out that the investigations of Petrie and Naville corroborate the historicity of the Biblical narratives. Thus in many ways the books are very, very good and helpful.

If only—well, we wish we did not need to say a disparaging word; but we would not be true to our convictions if we did not offer some criticisms. On an early page of the "General Introduction," while insisting on the need of challenging the interest of the pupils, he says, "Don't preach." On a later page it is repeated, though with a chary modification. Now, why does Dr. Smyth, himself a preacher and a one-time professor of homiletics, thus cast a slight upon the high vocation of preaching? Suppose the children and young people

in Bible and Sunday schools read that injunction, "Don't preach," what opinion of preaching will it give them? Ought a religious teacher to create a bias against this holy calling, as if preaching were something either very repellent or very prosaic? Jesus was a preacher; He commanded His apostles to preach to the whole creation. Dr. Smyth himself does some preaching in this book, and most effective preaching it is; the best part, indeed, of his introduction. He might have probably said, "Do not exhort too much," or, "Do not preach unwisely and inopportunistically." But in these days no religious teacher ought to cast any odium on the divine vocation of the preacher of the gospel.

Greatly do we regret the following (p. x): "For example, do not insist that the order of creation must be accurately given in the first chapter of Genesis. You may think so; but many great scholars, with as deep a reverence for the Bible as you have, think that inspired writers were circumscribed by the science of the times. Do not be too positive that the story of the Fall *must be* an exact literal narrative of the facts."

The rest of the paragraph has the same tenor, and all of it indicates a more or less latitudinarian attitude toward the Bible. It also crops out every now and then in subsequent pages of the books; it cannot be disguised, once the germ of liberalism gets into a theologian's mind. Suppose some Sunday School boy with a logical mind should spring this question, "If God inspired some one to write the first chapter of Genesis, why didn't He inspire him to get the order right? Why did He let him err, and so fool a lot of people in all history?" Then what could the liberalistic teacher say? To our mind, it would be much better to be "true blue" regarding the Bible and up-to-date on the principles of science, and teach that the order of creation in the Genetical account is precisely the order taught by science so far as it can be sure of the facts; also that scientists differ widely in their interpretations and speculations, and are constantly changing their opinions.

In commenting on the call of Moses in the Midian desert, the author almost ignores the miracle of the burning bush. He leaves the teacher to deal with it as best he can—just where he most needs help. On page 55 we

read: "Even the inspired writers in those early days did not get free from this national bias." Is that good doctrine to teach the boys and girls? Besides, it is not true. Take their statements all in all, and you will find that the inspired writers thought of Jehovah as the God of heaven and earth, and that He chose the Hebrews as His special people for bearers of His plan for the redemption of all mankind.

Since writing the foregoing, we have examined Volume One of this series, dealing with Genesis, and find it so nearly evangelical that we cannot see why the author does not simply cut loose from all latitudinarian interpretations and accept the Bible at its full value. Then his positions would be logical. As it is, he is very illogical. For example, in treating of the creation of man, he speaks as if he believed in man's evolution; yet he says further on that man was created in the divine image, was good and happy in his pristine state, was an intelligent free agent capable of moral self-determination, and lived in a beautiful garden—all of which is utterly inconsistent with the evolution theory, which regards primitive man as little better than a brute, living in a jungle, and engaged in a terrible struggle for existence. How true it is that the only logical position is that of whole-hearted evangelicalism! Dr. Smyth is also inconsequential in accepting some of the Biblical miracles and either rejecting or greatly shading others.

After these remarks, we must leave it to the judgment of teachers whether they regard these books as wholesome and safe for use in Bible schools.

Bible Stories Retold for the Young: Volume Three. By Alexander R. Gordon, D.D. George H. Doran Company, New York. \$1.25 net.

The Dr. Gordon who writes these fascinating Bible stories must be distinguished from Dr. George A. Gordon, who does not stand on firm evangelical ground, especially on the subject of miracles. Our present Dr. Gordon is Professor of Hebrew and O.T. Testament Literature and Exegesis in McGill University and Presbyterian College, Montreal, Canada. Thus he knows the teaching of the Old Testament well, and if this volume fairly represents his attitude, he has no disposition to eliminate the supernatural from the Bible. He tells the stories substantially as they are told in the Scriptures, only of course in his own language, and then adds wise and helpful suggestions at

the end of each section, with incidents from history by way of illustration. In many places he refers to Christ as the true Saviour and Teacher. So far as we have been able to judge, the teaching in this book is thoroughly Scriptural, and has no tincture of the devitalizing criticism of the sacred Volume.

The Bible in the Critics' Den. By Earl Albert Rowell. Pacific Press Publishing Association, Mountain View, Cal.

Although this booklet is published by a Seventh Day Adventist firm, we find nothing in it referring to those teachings. The sub-title is "Modern Infidelity Challenged and Refuted," and the title-page informs us that the author has been converted from infidelity. No doubt his experience in the ranks of the skeptics has proved to him the unsatisfying character of negation for the earnest soul; thus his appeal can be made from experimentation and actual knowledge. The book takes a thoroughly evangelical position, and thus stoutly defends the Bible and its supernatural element. There are many quotations from both evangelical and latitudinarian scholars, showing the author to be widely read on the subject of which he treats. It is a strong and brave apologetic for the evangelical faith, and deserves a careful and unbiased examination by the liberalists themselves, as well as by true believers.

The Church in America. By Professor William Adams Brown, Ph.D., D.D. The Macmillan Company, New York. \$2.50.

The sub-title of this notable volume conveys the information that it is "a study of the present condition and future prospects of American Protestantism." Dr. Brown is able to speak from much knowledge and a wide survey of facts. He holds various positions of importance, besides being a teacher of theology and the author of valuable books. It is a good thing that men of comprehensive mind and broad vision take an interest in these large practical subjects pertaining to religion and its relation to national and world-wide affairs. They become specialists in these matters, and the rest of us must go to them in a large degree as our sources of information. Our author gathers data from many sources, collates and co-ordinates them, and sets them in order.

We think the great importance of this book consists in these elements: it gives the reader a wide view of the ecclesiastical situation today; the status of the world; the attitude of all classes and conditions of men toward the

Church and Christianity; the weaknesses and failures of the Church; the opinions of experts, and so on; then each one can make his own inductions as to what is the deep need of the world and what is the best way of relieving the seriously tense and imminent situation.

It would gratify the reviewer's personal feelings greatly if he could give the book his unqualified endorsement; but that is not possible. Does not the author make too much of the "changed" and "changing" order? Every age seems to think itself unique, essentially different from all preceding ages. You remember Lowell in his day spoke of his age as "an age on ages telling." It seems to us that this constant emphasis on the need of meeting something new gives the impression that the religion of Christ must be "reconstructed" to be effective in the "new" environments.

The following points may be noted: the author thinks creation is not finished (p. 11), which is contrary to Gen. 2:1-3. In some places he seems to think that people can be herded instead of being regenerated one by one. He is a through-going unionist (pp. 52, 139), and seems to look upon denominations as an evil in themselves. Hence he regards doctrines so lightly that he inclines to lay them aside for the sake of union. Perhaps, after all, the various evangelical denominations, when they do not fight one another, are better adapted to meet the diversified needs of men than one great big Church organization would be. The darkest period of Christian history was the period of only one big Church. The ancient creeds are treated with scant courtesy by our author (pp. 52, 151). What statements of doctrine could be made today that would take their place and meet with general acceptance by evangelical Christians? It does not make for Christian unity to discredit the ecumenical creeds of the Church. Dr. Brown speaks slightly of the Bible Union in China (p. 53); but that organization was formed to preserve the integrity of the Bible from the hands of the destroying critics, who have been the real "troublers of Israel" in that country. He slams the Fundamentalists (p. 145), and makes the mistake of identifying them with the pre-millinarians; which is an unpardonable blunder for a man of such wide information. He is a meditating liberalist, and one of the best of his class (see pp. 150 and 151). With Dr. Brown, the chief purpose of the Christian religion seems to be to make good people and build up a great Christian civilization for this world and this earthly life; he has little or

nothing to say about preparing men for an immortal destiny.

But in spite of these criticisms, we recommend the book for careful and judicial reading, because of its great scope for national and world betterment and the vast amount of useful information it contains.

The Essentials of Christianity. By Henry C. Sheldon, D.D. George H. Doran Company, New York, N. Y. \$2.00 net.

Dr. Sheldon is known as the author of a work on New Testament theology and one on dogmatic theology. He is also the author of two profound works, namely, "Unbelief in the Nineteenth Century" and "Panthestic Dilemmas and Other Essays in Philosophy and Religion." All these are books of distinctive value and ability. Dr. Sheldon is especially strong in defending the Christian system against such false philosophies as Materialism, Deism, Pantheism, Positivism and Theosophy. The book now under consideration consists of a series of essays on theological themes which are intended for young of somewhat advanced culture. The book will require young people and some of their elders to put on their "thinking caps."

At this point we are moved to say that there is something invidious in the phrase, "the essentials of Christianity," because it seems to imply there are some things pertaining to Christianity that are non-essential and therefore you can do as you please about believing them. This would be wrong, though it might be admitted that some things are more outstanding and central than others. There are some things about people's conceptions and interpretations of Christianity that are not essential, but Christianity itself is integral, and is, therefore, not to be decomposed into parts that are either essential or non-essential. However, Dr. Sheldon uses the word "essential" in his title in the sense of *outstanding* or *cardinal*. In many ways it is a satisfactory book; we wish sincerely that it were entirely so. His first and last chapters, in which he treats Christianity as the final religion, are, indeed, excellent. Without being narrow and harsh toward other religions, like Confucianism, Hinduism and Buddhism, he still proves how superior to them is the Christian religion, and therefore it is entitled to be regarded as the last word as an authoritative religion.

On Christianity as a historical religion, and not something up in the air in the realm of mythology, Dr. Sheldon, we are happy to say,

treads firmly. No religion can be accepted as true that does not have from beginning to end a historical basis. He proves this in a most logical way. But when he comes to treat of the Bible—the “written oracles”—he loses his firm poise; he does not want to take “an extreme position on either side.” All we have to say is that, much as we admire Dr. Sheldon in many ways, we believe that his “mediating” position on the Holy Scriptures opens the way for every man to walk through them and select what suits him. His treatment of the sinlessness and divinity of our Lord is admirable. On the atonement he seems to be so near the full-toned Biblical view that he may imply all that is needed; but the discussion is not rounded out, and so we cannot be sure. The atonement, he says, reconciles—better, harmonizes—the attributes of love and righteousness, but nowhere is there a clear, positive statement of the doctrine of substitution whereby Christ endured the penalty that was due the sinner before the eternal law of justice. On the whole, the book is so good, and its apologetic so powerful, that we sincerely wish there were no points where the evangelical believer would need to withhold his approval. We would characterize Dr. Sheldon in this way: He is a “mediating” theologian with a decided leaning to the conservative side.

Is the Bible the Inerrant Word of God? By R. A. Torrey, D.D. George H. Doran Company, New York. \$1.50 net.

Here is the most rugged orthodoxy. After reading a good many books whose authors scarcely know what they believe, and are continually saying things and then taking them back by a parenthesis, it is refreshing just to sit down in an easy chair and read after an author who at every step knows just what he believes. There may not be that technical scholarship displayed in this book that some other present-day writers reveal, but there certainly is logic here of the plain, common-sense, every-day kind. It is the kind of reasoning that will appeal to the reader who has not been spoiled by speculative philosophy and whose intuitions of pure truth have not been dulled. There is one thing that is made clear as transparency itself in this volume namely, that one cannot play fast and loose with the Bible, and yet hold on to it as a sure and reliable guide in matters of religion. If the so-called “critical” position is the true one, the Bible goes as an authoritative book, and we are “all at sea,” with nothing to help us but the poor broken oar of human reason.

The author gives rationalism and liberalistic Biblical criticism no quarter. Perhaps he sometimes uses a colloquialism that lets down the dignity of his discussion, but that ought not to be allowed to mar the merit and conclusiveness of his argument. He not only discusses in an able way the inerrancy of the Bible, but also puts up a strong and convincing argument for the real literal resurrection of the body of Christ. In this part of his book he deals with many of the inadequate theories of the resurrection, and proves that the only sufficient way to account for the rise, progress and salutary power of Christianity is to accept the New Testament records as actual history. Myths, legends, traditions and folklore furnish no adequate explanation of Christ and Christianity.

Graded Bible Stories: Books Three and Four. By Professor William J. Mutch, Ph.D. George H. Doran Company, New York. Each \$1.25 net.

Of this series Book Three is for Grades 5 and 6 and Book Four for Grades 7 and 8. It is interesting to know that the professor of philosophy and religion in Ripon College is able to tell the fine old incidents of the Bible in so simple and appealing a manner, adapted to the understanding of children. This fact proves that a man may be a scholar and a teacher of recondite subjects, and yet retain his love for children and his simple faith in Christ. The author treats the Biblical incidents as actual history. The pupils who hear and learn these lessons will not receive the impression that the Biblical “stories” are mere legends, myths or allegories. For this fact we are devoutly thankful.

The author’s method is excellent. He first tells the story in an engaging way; then draws from it some apposite lessons, and often gives point to the teaching by an incident from everyday life or from history. If parents and teachers would co-operate in carrying out the plan of the author, the pupils would surely become familiar with the history and teaching of the Bible, and that ought to make for their salvation and the development of their Christian character. The teacher might, we think, spiritualize the lessons a little more on some points without becoming pietistic. According to the author, exhortation is to be avoided; the material is to be presented in such a way as to carry its own exhortation. As a rule, the suggestion is valid. Yet sometimes it becomes necessary both for teachers and preachers to

exhort people, including children, to live up to their knowledge and privileges.

The Boyhood Consciousness of Christ. By Rev. P. J. Temple, S.T.L. The Macmillan Company, New York. \$1.50.

Here is a work that deserves a wide circulation among scholarly people. We would especially recommend it to those theological people who have been led into defective views of the person of our Lord Jesus Christ; who deny His virgin birth and His true deity, and who try to figure out the problem of His self-consciousness by their scientific and psychological theories instead of by the clear teaching of the inspired gospels. The author gives a critical exegesis of Luke 2:41-51, which tells the incident of Christ's visit to the temple at the age of twelve. One must be prepared to read some Greek and Latin to understand the argument thoroughly.

The author is as evangelical as he is erudite. He accepts what the Holy Scriptures teach. He shows that those who would reject this narrative for subjective reasons do not pursue the true historical method, in spite of all their boastful pretensions of doing so. With him Christ's reply to His mother's rebuke proves that He was possessed at that early age of full consciousness of His divine Sonship; that this consciousness was not a matter of gradually development, as many of the liberalists try to make us believe. He also holds out and argues convincingly that Christ's consciousness of His Sonship implies clearly His conception by the Holy Ghost and His virgin birth. Finally He concludes that both imply His full deity as the second person of the Holy Trinity.

The author is a Catholic, we take it, but the book contains no reflections on Protestantism. Protestant authors like Bishop D'Arcy are quoted approvingly when they teach the true Biblical doctrine. To prove that a man can be a great scholar and at the same time a thorough evangelical believer, note the numerous footnotes referring to learned authors, and the twenty pages of bibliography. May the book have a wide circulation!

Whence Came the Universe? The Fundamental Problem of Creation. By L. Franklin Gruber, D.D., LL.D. Richard Badger (The Gorham Press), Boston, Mass. \$2.00 net.

Here is a good, a great, a vital book. Of course, there are creation theories galore; but the author proves in this volume that the problem of the origin of the universe is truly solved in the Holy Scriptures. However, he

does not dogmatize about it; he proves it by an examination of the facts of science and philosophy, and shows how they corroborate the Biblical view, which is the profoundest that can be conceived, and at the same time the easiest to comprehend and the most rational to believe.

This is the second issue of this erudite work. It was first published under the rather scholastic title, "Creation Ex Nihilo: The Physical Universe a Finite and Temporal Entity." Its first edition made a profound impression on thinking people. Sometimes men think this is an exceptionally superficial age. Indeed, there are many light and frivolous people today, with so much levitation that we wonder sometimes how gravity can hold them down to the earth; but, after all, when a profound scientific and philosophical book like this, with its sound evangelical character religiously, soon runs into a second edition, one has some reason for hopefulness and optimism even for this age and generation. Dr. Gruber is a scholar, a faithful pastor, and an impressive lecturer. He deals in a part of his book with Einstein's theory of relativity, and finds that it confirms his fundamental conclusion regarding creation, which is the doctrine of Holy Writ. God tells the story in a simple, concrete way; the profoundest human reasoning corroborates it. How exhilarating is that fact!

Modern Unrest and the Bible. By Sir Andrew Wingate, K.C.I.E. Victoria Institute, London, England. Fourpence net.

Here comes another great layman to the defense of the Bible. This brochure is also a separate reprint from the publications of the Victoria Institute, which is such an effective block to the propaganda of liberalistic theology in Great Britain. The author first establishes the unity of the whole Bible. "The New Testament rests upon the Old Testament;" the New is the fulfillment and completion of the Old. The Bible is not *disjecta membra*. Remember that is what a great official and layman of England holds. He calls John the Baptist "the last of the prophets of the Old Testament and the herald of the New." In one brief saying the Baptist "epitomized the old and foreshadowed the New Testament: 'Behold, the Lamb of God!'" Note again how his evangelical spirit leads him to remark: "But if the account of Eden is a fable, then the declaration that the Seed of the woman shall overcome the serpent is transferred from fact to fiction. If Abraham is mythical and epony-

mous, then the promise that in his seed all nations shall be "blessed disappears." Thus this Nestor enters the arena with powerful blows for evangelical truth. The "modern unrest," according to our author, is not going to be relieved by cutting the Bible to pieces, by shading down its vital doctrines, and by reducing belief to the "minimum," but by preserving the full-toned faith in all its power and integrity. This writer attributes the war to false ideas of education and to the propagation of materialistic evolution.

Real Religion. By Gipsy Smith. George H. Doran Company, New York. \$1.35 net.

The title of this book is aptly chosen. Gipsy Smith believes in the "real thing," a real change of heart by the power of the Holy Spirit, bringing a real experience of pardon and salvation. He wants no substitute, no mere intellectual faith, no mere observance of outward ceremonies. These sermons are most appealing. Even reading them from the printed page causes one's pulse to tingle and one's heart to swell and beat more rapidly. What must have been their effectiveness with the speaker's strong, winsome personality back of them during their delivery! These revival sermons were delivered during his twentieth visit to America in the spring of 1921, in meetings which he himself describes "as the most notable of my experiences on five continents." At that time he was at the very zenith of his power. The discourses are characterized by another as "marvels of direct, forcible, heart-felt eloquence or the greatest of themes, with no resort to slang or sensationalism."

In a few places he seems to disparage the church, baptism and creeds in order to stress "real religion." We believe it would be better not to set things which belong together in opposition to one another. Speaking from a good many years of experience and observation, we wish to say that we have found that, as a rule, the people who are baptized, who believe in a worth-while creed sincerely, and who belong to the church are by far the most apt to have the true faith that makes a man a new creation in Christ. It is not profitable to cry down one part of the Christian religion in order to cry up another. It is better to emphasize all and belittle none. With this exception we commend these simple, stirring sermons for their evangelical character, their evangelistic appeal, and their edificational value to Christian believers and workers.

Always on the alert for up-to-date information, the editors of THE BIBLE CHAMPION desire to call the attention of its readers to a number of valuable brochures that have appeared lately in Great Britain as the output of the Victoria Institute. The price, in England, is fourpence, net, for each of them—see advertisement next to last page, December issue. They may be ordered through any American book-dealer, or purchased directly from Morgan and Scott, Ltd., Paternoster Buildings, E.C., London, England. Several of them have already been noticed in our review columns, and we here list the rest, especially those that bear on the Bible and Christianity, all of them profound, scholarly, and relevant to the needs of these crucial times: *Modern Conceptions of the Universe*, by C. F. C. Searles, M.A., F.R.S.; *Indications of a Scheme of the Universe*, by Canon R. B. Girdlestone; *Luminaries and Life in Connection with the Genesis Account of Creation*, by A. Irving (the last two comprise one pamphlet); *The Bearing of Archeological and Historical Research on the New Testament*, by Parke P. Fournoy, D.D.; *The First Chapter of Genesis*, by E. W. Maunder, F.R.A.S.; *The Problem of Nature*, by G. F. Whidborne, F.G.S.; *Creation or Evolution*, by Walter Kidd, M.D., F.Z.S.; *The Bible in the Twentieth Century*, by Miss C. L. Maynard; *Difficulties of Evolution*, by Alfred D. Schofield, M.D.; *The Resurrection of our Lord Jesus Christ*, by J. O. F. Murray, D.D.; *Readers for Whom the First Gospel was written*, by J. E. H. Thompson, D.D.; *The Witness of Archeology to the Bible*, by Miss A. M. Hodkin; *Modernism*, by Bishop J. E. C. Welldon, D.D. All these are recent reprints from volumes issued by the Victoria Institute, and each of them is a masterpiece.

* * *

The religion which teaches that Christ was only a man, that He stands on the same platform and is to be considered as other good men are considered, is the most dangerous form of heathenism ever taught. Christ was not a mere man; He was and is very God; and the man who teaches otherwise is a hopeless American heathen. Christ was and is the eternal Son of God. He was not an example only, nor was he to be considered as such. He is the world's Redeemer, the individual Saviour of the individual soul.—*Mark A. Matthews, D.D.*

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The Council of the Victoria Institute are now bringing out three more "Tracts for New Times" Nos. 7, 8 and 9 as there had been so satisfactory a demand for the previous six. These Tracts are all reprints from the Journal "Transactions" of the Institute, and can be had from the publishers, Messrs. Morgan & Scott, 12, Paternoster Buildings, E.C. 4, or at the Office of the Victoria Institute, 1, Central Buildings, Westminster, London, S.W. 1, at 1d. each.

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2.—"*Modern Conceptions of the Universe*," by G. F. C. Searle, Esq., M.A., F.R.S.

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